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# The Spirit of Missions

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## CONTENTS

### Stories from the Field

Graphic Details of the Fire in St. Luke's, Tokyo.....	Bishop Reifsnider	133
Pilgrims of Night in Old Shasi.....	The Rev. Mother Ursula Mary	136
A Pagan Settlement in a Christian Diocese (Indian, Duluth), Rev. W. B. Heagerty, M.D.		140
Flint Hill and Faith (Spray, N. C.).....	Anna Clark Gordon	142
What Forty-five Years Have Brought to the Oglalas (Indian, S. D.), J. M. Miller		145
Only a Boy's Broken Heart (St. Paul's School, Anking).....	Rev. J. H. Shryock	147
The Second Church School Conference in Cuba.....	Sarah W. Ashhurst	150
The Joy of Service (Western Nebraska).....	Elizabeth Beecher	153
"The Wilderness Hath Shut Them In" (Alaska).....	Amelia H. Hill	165
Herrin and Vicinity a Challenge (Southern Illinois), Rev. C. B. Cromwell, S.T.B.		167
Good Words for Our Arctic Hospital.....		169
A Busy Parish Among Cotton Mills.....	Rev. Lewis N. Taylor	170
St. Timothy's at Tanana Crossing (Alaska).....	Rev. Arthur Wright	172
The Lenten Offering for 1924 by Dioceses and Districts.....		154
Message of the Presiding Bishop to the Children of the Church.....		155
New Orleans, the Convention City.....		156
Brief Items from Varied Fields.....		174

### PICTORIAL SECTION

Eight Pages of Pictures from the Field.....	157
---------------------------------------------	-----

### EDITORIAL

Sanctuary of the Church's Mission.....	176
The Progress of the Kingdom.....	177
Our Everyday Heroes in Alaska.....	179

### THE NATIONAL COUNCIL

#### Departments:

Missions and Church Extension—	
Educational Division .....	181
Foreign-born Americans Division.....	183
Religious Education .....	184
Field Department .....	185
Speakers' Bureau .....	186
Christian Social Service .....	186
The Woman's Auxiliary.....	187

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OPENING THE OFFICE SAFE AFTER THE FIRE AT ST. LUKE'S HOSPITAL.  
*With great presence of mind Mrs. Odate, the assistant treasurer, who stands in the center, placed all the records, money, etc., in the safe and they were found intact when it was opened*

# Graphic Details of the Fire in St. Luke's Hospital, Tokyo

Coolness and Courage Shown by the Staff Are Beyond Praise—Work Continues With Little Break

*By the Right Rev. Charles S. Reifsnider, D.D.*

Suffragan Bishop of North Tokyo

**A**T two p. m. on the thirteenth of January fire broke out on the second floor, north end, of the main building of St. Luke's Hospital. As soon as I heard of it I hurried by motor car to Tsukiji, reaching there soon after three to find that already the main building, all private and operating barracks, kitchen and laundry, were a mass of smoking ruins. The labor-

atory, infectious building, four ward buildings, engine and boiler room are saved. With great pride be it told that in less than fifteen minutes every one of the 140 patients, five of whom were foreign, had been evacuated from the various wards without any injury from burns, and, as it was done in such a quiet and orderly manner, with but little or no injury from shock. The patients were cared for in the immediate neighborhood by the nursing staff until the relatives could be informed and arrangements made with other hospitals for their care. Four hospitals agreed to take the patients and in *less than three hours, before dark*, every patient was rehoused in a hospital or at home. This was accomplished without injury to a single patient or a single member of the staff.

As a high wind was blowing at the time, although the day was bright and clear, in thirty minutes the part burning

was consumed, and the removal of the patients safely was a remarkable accomplishment. St. Luke's Hospital lived up to its best traditions.

The cause of the fire is yet unknown. It started on the second floor of the main building at the north end. The nurse who first discovered the fire reported it as coming from the interns' room on the second floor. This has yet to be verified. As soon as the fire burst into the corridor, which was in a few minutes, it rushed down the corridor, setting fire to the entire second floor almost immediately, but not before the patients on that floor had been hurried down and out of the building in an orderly way. As the floor was a double one, and as there was no stairway, it was some fifteen minutes before the first story of the main building and the one-story private and operating wards contiguous caught, thus enabling the patients in those wards to be removed without undue shock. I am told that the patients in certain wards did not know there was a fire until a nurse appeared to take them from their rooms. There was no confusion and no undue excitement and the patients consequently received little or no shock. Although a few patients had to be cared for out of doors for a short time, the day was bright and fair and no one was unduly chilled. We have reason to be proud of the discipline that enables a situation such as that of yesterday to be met as it was. Dr. Kibby's assistant saved all of the X-ray tubes, and with great presence of mind Mrs. Odate, the assistant treasurer, placed in the hospital safe all the records, the





VIEW OF THE RUINS TAKEN FROM THE NORTH END OF THE HOSPITAL

*This is a spectacle which would have discouraged any set of people who had less courage and determination than the staff of St. Luke's. They went right on with the work of the hospital*

patients' bills, ledgers, money, etc., and they are saved. There is not another hospital in Japan, and few in any country, that could have handled the situation as it was handled at St. Luke's. This is the second hospital to burn in Tokyo within three weeks. Eighty lives were lost in the Japanese Hospital which burned just three weeks ago.

The domestic arrangements of the foreign staff are unimpaired because their homes were not touched by the fire. During the first thirty minutes the wind was blowing from west to east, directly over the hospital compound toward the river, and had it continued the fire would have swept all buildings as far as the river. But it changed to a wind blowing from north to south, blowing toward the canal, and soon, because of there being no buildings between the hospital and the canal, burned out, making possible the saving of the buildings mentioned and the city's charity ward. The buildings near the main building which were saved are badly damaged by water and much of

the equipment is broken beyond repair.

The staff has shown great courage and has made plans for continuing as usual. In fact, the statement cabled to the Church Missions House, that they would continue without a break, is being verified, as it is planned to make over six barracks still standing into a temporary hospital for the care of private and charity patients.

Everyone, both officials and private friends, has been deeply sympathetic. The night of the thirteenth the Imperial Hotel sent in food for the whole staff and requested to be allowed to give a dance for the benefit of St. Luke's on St. Valentine's night. Their offer was accepted. The fish dealers, grocers and other dealers in the neighborhood sent to the Japanese staff all the food required for the fourteenth. *Shimidzu Gumi* sent in lunch for the whole staff on the fourteenth. Offers of help have come from both foreigners and Japanese, high and low. The official representative of Viscount Shibusawa was on the grounds while the building was

## GRAPHIC DETAILS OF THE FIRE IN ST. LUKE'S HOSPITAL



THE STAFF OF ST. LUKE'S IN CONSULTATION THE DAY AFTER THE FIRE

*Mr. Melvin Sutley, the business manager, is the American in the front row. The entire hospital staff were deserving of the highest praise for their heroic and successful efforts to save the patients*

still in flames, offering his assistance and that of St. Luke's many friends whom he represented. The most prominent physicians called in person at the temporary office (the community hall) the afternoon of the fire to offer their assistance to St. Luke's through Dr. Kubo. Offices have been opened in the Hospital Community Hall.

The attitude of the staff, foreign and Japanese, has been splendid. The courage shown at the time of the fire was exemplified by one of the interns, Dr. Kato. On being told that one of the patients was still in the burning building, he tried to rush in to go to his

assistance, but was prevented by the firemen from going into the blazing building. Grasping one of the standing water pipes he climbed up it until he arrived at the second floor at the room where the patient was supposed still to be. With flames bursting from the window around him he satisfied himself that there was nobody there. As he was coming down he slipped and fell and broke his thumb. The injury was a slight one, but the incident showed his willingness to risk his life to insure the safety of patients who might be in danger, the same spirit which was characteristic of the whole staff.

**N**O correct or comprehensive statement of losses sustained by St. Luke's Hospital, Tokyo, has been received as yet, and until such a statement has been received no accurate announcement in that connection can be made. Insurance of 200,000 yen was carried, an amount of course that did not cover the whole value of the property, not to mention the contents. A complete statement will appear in the columns of THE SPIRIT OF MISSIONS in the earliest possible issue.



"OUR JIMMY"

## Pilgrims of Night in Old Shasi

Where Groping Humanity Is Waiting in Bondage—  
Much Is Being Done but Much More Is Needed

*By the Rev. Mother Ursula Mary*

Of the Order of St. Anne in the District of Hankow, China

TO most tourists in China the Yangtse river is a convenient stream running between Hankow and Shanghai, and comparatively few find their way further. But those venturesome souls who embark upon a perfectly well-equipped up-river steamer find themselves sailing between low banks for many miles, boxing the compass as they go, with flat, fertile country on either side. If the river is neither low nor high, but a kind of *viamedia* as it were, one arrives in the course of two days at a tidy bit of bund with a few foreign houses impressively placed upon it, and is told in a casual and condescending tone that this is Shasi. But where is the city? one naturally asks, and then one learns that the city is under the dyke, so to speak, apologetically clinging round it, and must be descended into by a flight of steps.

Here is Shasi indeed, low, flat, some twenty feet below high water level, narrow crowded streets filled with caravans of grain-laden donkeys from the country, as well as beggars, pigs, chickens, ghastly dogs, and all the accompaniments of Chinese city life. Not an attractive place, perhaps rather more

dirty than usual, but full to overflowing with the interest of a sordid, suffering, groping humanity waiting in bondage for the glorious liberty of the Gospel of Christ. No scenic effects here, but myriads of human souls, anyone of which is so much more wonderful a

creation than all the glories of the Yangtse Gorges or majesty of the mountains.

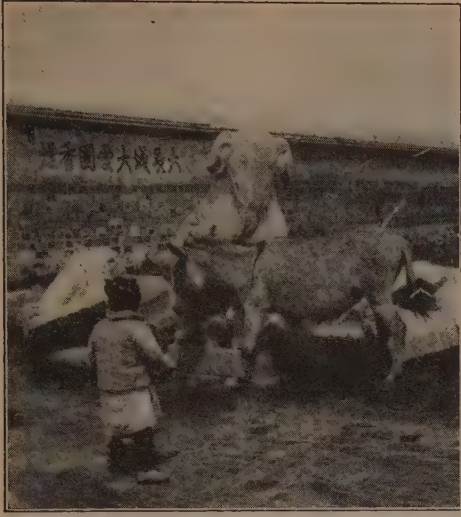
The Church has been in Shasi for many years and passed through various vicissitudes, so that it has its usual quota of

We live on Prosperity Square  
In the slums of sandy Shasi.  
Not much of marvel is there,  
Not much of beauty to see.  
But crowding around us are pilgrims of night,  
All groping and gasping and longing for light.

"old Christians", with alas! as is too often the case without women workers, wives who are still heathen, and children unbaptized. The first task before the woman worker is to make Superior Man realize that his women folk are capable of salvation. To appreciate what Christianity has done for women one has but to visit the interior of any country which has not known Him Who was born of woman.

Our one church in Shasi is situated on the outskirts of the town. One says town advisedly, because although a flourishing commercial center for all the country round about, it is not technically a city. The old Manchu City of Kingchow, five miles away, with a

## PILGRIMS OF NIGHT



### SOME CONTRASTS NEAR SHASI IN THE DISTRICT OF ANKING

*At the left is Young China pasturing his donkey in the ruins of the old city of Kingchow. At the right is the Dyke school for the children of boatmen, conducted by the Sisters of St. Anne*

straggling street or two running through a waste of ruins within its two thousand year old wall—its glory departed since the downfall of the Manchu dynasty—is nevertheless still “the City”.

The compound for foreign workers is still further on the outskirts of Shasi, really in the slum section, surrounded by mat houses of the very poor, tea gardens of the very dissipated, opium dens and places of ill-fame. It is decidedly a “red-light” district. Neighbors are rather noisy and nights are vocal with the sounds of scolding women, street brawls, intending suicides, a quarrel over a lost teapot, or curses over a stolen pair of trousers, to say nothing of strident singing, and vociferous ricksha coolies. Surely if ever people needed the grace of God these do. A free school has been started for the children who play, dirty and unkempt, around our gate, and it is hoped to teach them some industrial work as well as the rudiments of religion, reading and cleanliness. Some thirty swarm into the guest room where school is held every day, and already they can be distinguished on the street for their clean faces and tidy hair.

The guest room of a foreign residence is not, however, very suitable for a school, and it is hoped that funds may be forthcoming for a couple of rooms against the compound wall where school may be held and clinics conducted. Our Mission has no medical work here, and the small Swedish hospital in Chinese buildings cannot begin to cope with the situation, so it is necessary to do all one can for the very obvious diseases which can be treated without a doctor. An astonishing amount of ointments, quinine, eye-medicine,—and castor oil! is dispensed with highly gratifying results. Serious cases are sent to the sadly overworked foreign-trained Chinese doctor. Some months several hundred cases are seen, and a good proportion cured by simple remedies. There is a great need, however, for a nurse who can give her whole time to this work, and of donations for drugs, the expense of which the merely nominal fee cannot begin to cover.

At the church compound, a few minutes' walk from here, are day schools for boys and girls, with a few boarders during the winter months, and here one of the Chinese clergy and a number



THE NORTH BOUNDARY BRIDGE BETWEEN SHASI AND KINGCHOW

*Here the Sisters of the Community of St. Anne change 'rickshas on the trip between the two cities. Simple but beautiful bridges like this are quite common in China*

of workers live. Unfortunately the location is not good for the majority of our Christians who live further down town, and one hopes that a church may be built in the business section of the city more accessible to the young men in foreign and Chinese concerns, some of them Boone graduates, and all of them educated, alert young men of the type upon which so much of the future of China depends. The Church owns no property here, but a tiny preaching hall is rented on the main street, with a boys' school at the back.

Work for women and girls is carried on in another rented place, a large, rambling ancestral hall, where over a hundred girls are getting a Christian education under the tablets of deceased ancestors and the nose of a Buddhist priest, who placidly and pleasantly continues his devotions in a little courtyard at the back. A kindergarten and women's school is also sheltered under the ancestral roof, and one of the Chi-

nese clergy living here with his family holds services in the little chapel.

Several times a week a clinic is held, and on Sundays besides classes for the day pupils, street kiddies are gathered in to hear about Our Lord, and go away happy with a card in their hand and a hymn in their hearts. At Christmas time these street Sunday Schools at the preaching hall, the ancestral temple, and the church compound, are given a treat by the school children, who also knit warm mitts for some of the most needy. One mentions this as an indication that the school children are beginning to learn the blessing of giving to those who have no claim upon them but that of Christian charity.

Farther up town on the dyke another school has been opened in a house belonging to the Szechuan Guild, and the children of salt-boilers, boatmen, etc., are being tamed down as well as taught. Meetings are held weekly for women, who come and stitch shoes or spin while they listen to the story of the

## PILGRIMS OF NIGHT

Carpenter, for every minute is precious to these very poor. All these three places have no appropriation, rent being paid by "specials" and the offerings of friends.

Another center of work is St. Luke's Middle School for Boys, also in a rented building, this time the Huantseo guild hall, a most imposing place with lovely carving, bell tower, and spacious stage where plays and entertainments can be given *ad libitum*, with none of the vexing western ideas of one person to a ticket. Neat classrooms have been partitioned off and dormitories made in the gallery upstairs, so that some fifty boys can be accommodated, but the lease will expire before long and it is a question what will happen then.

Altogether the mission schools in Shasi and Kingchow number some four hundred pupils, to say nothing of three outstations. Kingchow, five miles away, is easily reached for weekly women's meetings, and there a catechist and Biblewoman live. This has now been connected with Shasi by a motor road and it is expected that motor roads will soon be completed to Howkang and Shayang, twenty-five and fifty miles away, making the journey there possible in a few hours instead of two days by chair. That will make country work far more possible than it has been with the limited number of workers,

and if a "tin Lizzie" were forthcoming weekly visits instead of semi-annual would be delightfully probable.

Inquirers are coming forward rapidly in these places and adequate accommodations for our work in the central part of the town should be secured. Schools, chapel and workers in Shayang are housed in an ex-pawn shop, the lease for which soon expires with no prospect of renewal. Shayang is a flourishing town on the Han river, where a Chinese priest is working hard and deserves the encouragement of a church for his rapidly increasing congregation. Chiaowei, twenty miles from Shasi, a farming village, has succeeded in buying and repairing a large house on the main street which does very well as a center, but in Howkang the mission compound is too far on the outskirts of the town for street preaching or much evangelistic work, and another site is needed.

Time and space are too short to tell of the various activities of parish work, the Woman's and Junior Auxiliary, St. Alban's Guild for Boys, etc., but they all make their contribution to the Church life. Opportunities open on every side, but without more workers they cannot be taken advantage of. A foreign clergyman, a nurse, and more Sisters are urgently needed for this great field lying white to the harvest.

## Next Month

**WE** hope to publish a thoughtful article on the status of women in the Chinese Church, written for us by Mrs. Gilman, wife of the Bishop-Suffragan of Hankow.

In line with the interest shown by the secular press in the heroic efforts to carry a supply of anti-toxin by dog team to Nome, we will give a picture story of winter travel in Alaska.

The story of a trip through the Ute Indian Reservation in Utah, written by a Methodist clergyman whose son is one of our missionaries in that field under Bishop Moulton.

# A Pagan Settlement in a Christian Diocese

The Chippewa Indians a Challenge to the Church

By the Rev. W. B. Heagerty, M.D.

Superintendent of Indian Missions in the Diocese of Duluth

IN the northern part of the state of Minnesota, known to the summer tourist and the fall sportsman for its sky-blue lakes and tall pines, over 12,000 Chippewa Indians make their home. We call them the Ojibwa people.

Our Church has worked among these Indians for many years but a large proportion of them are still heathen; many have at some time embraced Christianity but have lapsed or become indifferent.

Ten organized missions are struggling to keep the Church active. Some have Sunday Schools, but the percentage of children getting suitable religious instruction is very small. All the missions are in charge of native Indian clergy, two of whom are priests, two deacons, the rest catechists; one retired Indian priest helps occasionally.

One beautiful day last October, Bishop Bennett, accompanied by the writer who is the white missionary having supervision of the Indian missions, drove from Redby, a little Indian town on Red Lake, thirty miles through the pine woods round the eastern shore of that lake to the Government school at Ponemah. As the automobile stopped

in the school grounds we took a picture of a bright intelligent group of Indian girls—but all pagans. After lunch the bishop was to speak to the school and we watched the good-looking boys in their neat uniforms march in—but also all pagans. They had never had an opportunity to be otherwise.

This school is in a pagan settlement and accommodates forty boys and forty girls but there are nearly always more than that number there. As the bishop spoke, telling of the influence of Jesus Christ on our lives, he punctuated his remarks with several stories. It was remarkable how quickly the children showed they saw the point; no white school would have been more mentally alert.

All these children are growing up in the heathen settlement of Ponemah, and there is no Christian church for them to go to: they are not averse to Christian teaching and, while it is improbable that much could be done with the older folks, the children could nearly all be brought into the Church. We do not often think of pagan settlements in our home fields, but they *do* exist!



TEMPORARY CHURCH AT ROUND LAKE, MINNESOTA  
*The Indians have made this old school house into a church until they can build a better one*

Let us transport ourselves to another part of the field. Through magnificent woods with groups of stately Norway pines and picturesque birches; and always sky-blue lakes, we come to the little settlement of Round Lake.

Some of our Indians, ever restless, have taken up allotments and moved here from Bena, over thirty miles away; our catechist at Bena has kept in touch with them, holding frequent services in the homes, but there are many pagan

## A PAGAN SETTLEMENT IN A CHRISTIAN DIOCESE

Indians here and the young people were not attracted to irregular services in homes. Something must be done if the work was even going to hold its own. When the writer last visited Round Lake much difficulty was met in finding a suitable place for a service. An aged Indian woman had donated land, if only a church could be built, but financial aid was hard to obtain. Then the Indians heard of an abandoned log schoolhouse hidden in the woods. After some negotiations it was purchased; a friend of the work sent his check for final payment and every one was happy. The Indian women scrubbed the floor, the men found an old stove, made a temporary altar and a large cross from peeled cypress; a group of young women in St. Paul's, Minneapolis, are making the altar cloths and linen; so that this year the temporary church will be comfortable and well established.

There are of course well-established missions in the diocese also. A visit to one is always interesting and inspiring. If you were to go six miles out from the town of Cass Lake, to that part of the lake near where the Mississippi River enters, you would notice on the shore of a beautiful bay a little church nestling between a bunch of pines and hardwood trees; this is the mission church, The Prince of Peace.

The first bell has rung for Divine Service; a wagon drawn by Indian ponies arrives, from it alights an old Indian with braided hair, moccasins on feet and grasping the ever-present long pipe; his squaw with her shawl over head is assisted out. Then they get out the grandchildren and, perhaps, a son or daughter. Some families are arriving on foot, another team drives up, an automobile, driven by a bright, well-dressed young man, with all the family in it; more autos, more teams.

The congregation comes

from the nearby woods, back from and around this part of the lake. Here are the old men all talking Ojibwa, there the old women in shawls, always looking after the younger children; here the young men, well dressed and up-to-date, the young girls with bobbed hair, all talking English; the children from the district school and the dogs—for dogs and babes in arms must be there to make the scene complete. The second bell rings, everyone—except the dogs—files into church, but ever and anon an inquisitive dog has to be ejected swiftly, to take his part in the dog fights outside.

Now you hear the singing, and the Ojibwa people can sing. The words are strange, but the tune is familiar; the service is part English and part Ojibwa.

These Ojibwa people love the Church and its services. But in these woods also are Indians whose religion is the Grand Medicine Lodge and some who profess no system of belief, perchance some who were once baptized, but who no longer know the Church.

Thus in the diocese of Duluth, in the woods of northern Minnesota, are many centers like those described, and also in these woods are several thousands of Indian people, within sound of our church bells, who do not know or heed the Christ. Is it a challenge to anyone?

(For other pictures see the Pictorial Section.—Ed.)



THE PRINCE OF PEACE MISSION, CASS LAKE  
*The congregation is gathered to greet the bishop. On the steps is an old Indian priest*

# Flint Hill and Faith

## The Faith of a Congregation Among the Looms and Spindles Has Removed Mountains of Difficulty

By Anna Clark Gordon

Wife of the Rector of St. Luke's, Spray, N. C.

SOMETIMES we are tempted to question whether this Church of ours can reach the mass of the people.



"TOTIN" DINNER TO  
THE MILLS

Here and there the answer has been given quite clearly that she can minister to all classes, under all conditions, and one of the places where this kind of work has been successfully done is in the industrial community of Spray, in the Piedmont section of North Carolina, where the Church undertook to serve not the typical mill population, but the most needy and most neglected of the people there.

Spray draws her population from the Virginia mountains, a people of pure American descent—indeed there are not five foreigners among her 8,000 inhabitants. In a section of the town known as Flint Hill have been located most of those people who, in their isolated mountain homes, have had practically no advantages, often whole families being entirely illiterate. The soil on Flint Hill is barren and rocky and the lives of the people reflected their surroundings until the Church struck the divine spark.

In 1910, largely through the interest of Miss Kate Cheshire, sister of the Bishop of North Carolina, an arrangement was made whereby a resident priest could be sent to Spray and the Rev. William J. Gordon went there,

making his home in a mill cottage on Flint Hill. The church was a small frame building 20-30, a four-room mill cottage was secured for a parish house, and with this equipment the work has gone on for fourteen years.

Many beautiful evidences of the Church's uplifting power are the fruit of these years. One woman of a notorious family, with no education and married at thirteen to a hardened character, has had all seven of her children baptized and is a splendid, devoted communicant. Only the Church has lifted her above her surroundings. A man who had been an habitual drunkard, with especially wild orgies at Christmastime, was freed from his bad habits and for several successive Christmas Days entertained the minister and his family at dinner, having as a centerpiece on his table a small jug of vinegar as a reminder of "former things passed away". A son of this man who, like his father, could neither read nor write, memorized enough of the service to open Sunday School in a country mission which was begun by the Junior Brotherhood of St. Andrew while on a camping trip.

Another man of a peculiarly wicked family was truly converted at the age of fifty, becoming one of the sweetest characters in the congregation. He could not even memorize the responses to the baptismal questions and at his baptism, which was by immersion, gave original answers, "I do, from the bottom of my heart." This new Christian died very suddenly within a year, but not before his transformed life had its influence on the life of a neighbor who, though he had had some educational advantages, was entirely indifferent to

## FLINT HILL AND FAITH



CHOIR OF ST. LUKE'S CHURCH, FLINT HILL, SPRAY, NORTH CAROLINA

*"At morning prayer the beautiful Liturgy of the Church is used in full." Flint Hill may be barren and rocky, but it is bringing forth a fine crop of earnest young Church people who will make their mark in the community*

religious interests and always indulged in week-end drinking. That man, for seven years, has been the honored and beloved senior warden of St. Luke's, so completely has his life been changed.

And so the congregation grew. Very early the work made its appeal to people all over the town, and though every member of the present congregation is dependent on his daily toil for a living, there are among the communicants of St. Luke's some of the finest, sweetest characters to be found anywhere.

In the beginning, the services of the church were held in the simplest form possible, the 23rd Psalm and the same hymns being used at nearly every service for several years and the General Confession repeated, a few words at a time, after the minister. A striking evidence of growth is the fact that now, through the improved conditions of the public schools and the training given by St. Luke's, at morning prayer the beautiful liturgy of the Church is used in full. In the absence of the minister

members of the congregation conduct the service with dignity and reverence, as three of the young men who began their Christian life in the Sunday School of St. Luke's are licensed lay-readers. The service at night is of an evangelistic character, and the mission hymnal is used.

During the fourteen years there has arisen naturally great need of a new church. The present church seats only eighty and there have been one hundred and twenty pupils assembled at Sunday School. A class of thirty-four was once confirmed out of doors and nearly every summer a mission has been held in a tent. For many years it was impossible to secure a suitable lot for building to meet the growing development of the town, until in January of this year Marshall Field and Company, who own nine of the fourteen mills in the community, gave a most admirable and advantageously located site, a corner lot on a busy highway, on the condition that within two years a church

be built and a rectory, so that the mill cottage occupied by the priest-in-charge might be released for the use of the mills. A lot one block away from the church lot has been provided for a rectory.

The building needs in Spray are Priority No. 2 in the diocese and 143 in the General Program, but the treasury of the National Council gave no encouragement and the textile situation made the conditions at home unpromising. In the midst of these depressing financial conditions the congregation of St. Luke's went forth on a venture of faith to build. Native flint rock was chosen as the material for the church, the stones being picked up from the fields around, and the work has been done by a local force, even the children of the Sunday School helping to pile rock and load the trucks. Many times there has been in the treasury nothing with which to meet the weekly payroll, until the eleventh hour when the means were providentially provided, either as a gift or a loan.

Then on October 10th and 11th a re-

markable occurrence took place, when the citizens of Spray voluntarily put on a community campaign to assist the building fund. An executive committee composed of prominent business men—one Presbyterian, one Baptist, two Methodists and two men of no church affiliation—steered the effort which was sponsored by sixty leading men and women. While the bells of all the churches in the community were being rung the canvassers set out, returning with gifts and pledges ranging in value from six postage stamps to a thousand dollars and a blessed, inestimable amount of good will. Aside from its material value this canvass has demonstrated very clearly the place the Church can have in a mill town and has been a partial answer to that great prayer "that they all may be one".

The walls of the church are finished and the completion of the building will probably be made this winter. As yet there are no plans for either rectory or parish house, but

So long thy power has led us, sure it still  
Will lead us on.

## Undesirable Tenants Evicted From Our Hospital at Wusih, China

Our Missionaries Can at Last Indulge in the Luxury of Unboiled Water

NO one who has not been in China will begin to appreciate the blessing of pure water that most of us in this country take as a matter of course, almost like the air we breathe. Some time ago it was possible, through the kindness of many friends, to provide for the sinking of an artesian well connected with St. Andrew's Hospital, Wusih. The well has been a splendid success.

A recent test made in the laboratory of the hospital showed 11,000 colonies of germs to a square centimeter in

water taken from the canal (the only source of drinking water for many of the poor of Wusih), and 500 of these interesting colonies in the same amount of water from the surface well in the hospital compound, while water from the artesian well was absolutely free from such dangerous inhabitants. For the first time the hospital people are drinking water without boiling or filtering, and feel perfectly safe in doing so. The tests were made by Dr. Dyer (Mrs. E. R. Dyer), who is in charge of the laboratory.

# What Forty-five Years Have Brought to the Oglalas

The Church of the Holy Cross Rises From the South Dakota Prairies as a Perpetual Memorial of Loyal Service

By J. M. Miller

Executive Secretary of the Missionary District of South Dakota

**F**ORTY-FIVE years ago Bishop Hare held the first service of Holy Communion for the hostile Oglalas on the Pine Ridge Reservation in South Dakota. Among the handful of people present were his two young assistants, the Rev. Peter C. Wolcott, who was left in charge of the mission, and Amos Ross, a Christian Indian. A small church was built ten years later and was used as a hospital for the sufferers in the battle of Wounded Knee, the last Indian battle in Dakota.

In the last forty-five years what changes God has wrought! Last August saw the consecration of the beautiful new Church of the Holy Cross, built on the site of the old one. It was at the time of the Niobrara Convocation and close to the church was laid out a city of more than a thousand tents. Here were gathered Indians from the nine South Dakota Reservations numbering between three and four thousand. The church was of course consecrated by Bishop Burleson, assisted by Bishop-suffragan Roberts. It was a cause for rejoicing that at the Holy Communion the celebrants were the same two men who had stood by Bishop Hare forty-five years ago, Mr. Wolcott, now the Rev. Dr. Wolcott, rector of a church in Chicago, and

Amos Ross, now the Rev. Amos Ross, who after forty-five years of service to his own people is retiring from an active ministry to finish his course in the sure love of all who know him and his labors.

The new Holy Cross is the finest Indian church structure in South Dakota, possibly in the Northwest. It has been built as a memorial to Mrs. George Cabot Ward, who gave generously of her money and time to the Indian work of the Episcopal church in South Dakota.



CHURCH OF THE HOLY CROSS,  
PINE RIDGE, SOUTH DAKOTA

Material for the construction of the building was hauled almost entirely by Indians of the Pine

Ridge Reservation. Some of the Indians had to drive as far as forty miles in order to reach the Agency and then make another drive of twenty-five miles from the Agency to the railroad for the material. They rallied joyfully around the Rev. Nevill Joyner, who has been with them for sixteen years, and they have contributed liberally of their small incomes to further the work. The hauling was donated, each teamster receiving only three dollars for expenses, and those who know the great distance it is necessary to travel on the reservation will know that this was a genuine and devoted service. Five Indian women and one young boy joined

the men in hauling, all eager to do their part. In speaking of the construction work, the Rev. Mr. Joyner has said: "I take great pride in stating that the next best carpenter and the most dependable man on the building, outside of Mr. Bowyer, the contractor, is a full-blooded Indian, Herman Water, and that Peter La Claire, a mixed blood, is doing all the painting."

The church is built of stone set in concrete and when finished will have cost \$13,000. There is a full-size basement and the structure will be lighted throughout by electricity. The basement was made possible by a gift of \$1,000 from Mrs. John Markoe of Philadelphia and no church in either the white or Indian field of South Dakota is better equipped.

A beautiful memorial window to the Rev. Charles Smith Cook has been given by his sister, Mrs. Sophia Williamson of the Yankton reservation. The Rev. Mr. Cook was a priest in Pine Ridge in the early days and had charge of the missionary work at the time of the Wounded Knee trouble. A

handsome altar is the gift of Miss Jane E. Schmelzel of New York and a beautiful Bible is the gift of Mrs. George S. Robins, of Haverford, Pennsylvania.

This really beautiful church will stand under ordinary conditions perhaps for centuries. Today it represents the most notable building erected in the Indian field in South Dakota and is particularly interesting because on the Pine Ridge and Rosebud reservations, which are adjoining, there are 12,000 Indians and all of them are proud of this splendid proof of their Christian progress.

The Rev. Nevill Joyner, who came to South Dakota from Tennessee, sees the new Holy Cross rise after sixteen years in the Pine Ridge field. It crowns his years of loyal service among a people to whom he is devotedly attached. He has brought about this victory of faith by building upon the foundations laid by illustrious predecessors and so long as Holy Cross church shall stand it will be a living memorial not only to those who gave the money for its erection but to Mr. Joyner and his faithful people.

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## Concerning the Good Friday Offering

THE Good Friday offering again is asked by the National Council for our new work in Jerusalem. This is in addition to that for which it has been largely given for years, the Jerusalem and the East Mission of the English Church.

Last May, as a result of the Good Friday offering, the Reverend Charles Thorley Bridgeman was sent as American Educational Chaplain to the Holy City where our Lord was crucified. There he has begun his great work as Professor in the Armenian Seminary of St. James. He is bringing new hope and a new moral and social ideal to the coming leaders of this persecuted Church and race. He has acted

as educational adviser to the other Eastern Churches. He also has ministered most acceptably to Americans and has won the confidence and affection of the English Church cathedral staff.

But much larger offerings on Good Friday are needed. We must strengthen our Jerusalem work and extend a like work of revival of Eastern Churches elsewhere, as is so eagerly asked by the authorities in those Churches.

May I earnestly urge our clergy to designate their Good Friday offerings for this purpose and ask their people to give generously.

THOMAS FRANK GAILOR.

# Only a Boy's Broken Heart

Can Such Things Happen?—Yes, They Are Happening Today in China

*By the Rev. John K. Shryock*

Headmaster of St. Paul's School, Anking

THE headmaster looked up from his papers and studied the face of the boy standing before him, the dark, clear eyes and golden skin with its peach-like bloom which makes some Chinese so beautiful.



A ST. PAUL'S BOY

"So you want me to give you a scholarship? Well, why should I? You have paid full fees for several years. You know I have very little money to use in that way, and I give it only to boys whose families are unable to help them. I am

afraid I can do nothing for you."

The boy hesitated, swallowed hard, and began with difficulty.

"It is not because my family is poor. My father has a great deal of money, but I do not wish to ask him for it. I do not want to go home this vacation."

"Why?"

"Because my father wishes me to get married."

A few years' experience is apt to make the headmasters of mission schools in China a little callous at times. There are so many boys who want scholarships, and so few scholarships to give, that one must be very careful that only the deserving get them.

"Well, let me congratulate you on your coming happiness."

The boy's handsome face clouded.

"I shall not be happy; I shall be very miserable."

"Of course I am very sorry," the

man replied, "but I don't see what I can do about it. Perhaps you will like the girl better than you think you will now. Have you ever seen her?"

"No, but I have heard some things about her. It is not good for me to marry her. We cannot be happy together."

"But how can I help you if you are already engaged and your father forces you to marry? Were you engaged when you were babies?"

"Yes, my father and hers were friends, and the marriage would be much cheaper that way." The boy's voice had a catch in it. "I do not want to go home. If I go there is no other way for me. My family will force me. You do not know what Chinese customs are like in the country. But if I stay here and you give me a scholarship, I will not have to go home, nor ask my family for any money, and in two years I will graduate and earn my own living. I hope, sir, that you will pity me and help me a little. I will study very, very hard. Now I cannot get a position, but in two years I can work in the Post Office and repay any money you lend me now."

His voice was so sincere that the headmaster hesitated, but there were difficulties. Was it right to enable the boy to defy his father? Would it not be undermining the feeling of filial piety which is at the bottom of Chinese morality? And after all, was he not under obligations to the father as well as to the son? Foreigners are accused of separating Christians from their families, and of teaching them to ignore their duties to their homes and country, and certainly such an instance would seem to verify the charge. Moreover, was the story true? Boys had been

known to invent touching tales, and pay half fees at the school while collecting the full amount at home, losing the difference gambling on the way to school. But one glance at the boy convinced the teacher that this time, at least, the excuse was genuine. If only there were some way in which he could help, while still doing his duty. . . .

The boy saw his hesitation and leaned forward with pathetic eagerness.

"Please help me, oh, please help me. I will do anything you ask. I will work in the school. I will be a coolie. I can teach you Chinese in the evenings, or I will carry water, or anything you say. It is such a little thing for you to do. You have so much money. It comes from America every month. You have helped other boys. Will you help me? I am a Christian. I was confirmed last year."

The doubts in the headmaster's mind revived. So many people think that when they have become Christians the mission is bound to support them, and nothing does more harm to the cause of the Church than that belief. But after all was there any reason for the hesitation, no matter how pathetic the case? The number of scholarships provided from America was limited, and all had been given already. There was no need to prolong the agony, for there could be only one decision.

"I am sorry, John, but there are no scholarships now. You may stay here this vacation if you like, and next year I will try to help you. Sometimes people in America send me gifts of money to use in this way, and if I get anything I will remember you. Good by. I hope you have a pleasant vacation, and that everything turns out well for you." One more difficult interview was over, and the next day the boy went home.

A month or more passed, the vacation was ended and the school hummed with boys again. For a few days the headmaster was so busy that he had no time to think of absentees, but then he noticed with some anxiety that John

had not returned. There was another boy who came from the same village several days' journey back into the country, and when sent for he was quite willing to give information. It was not very cheerful.

"John has been sick for a long time, and he wishes you to excuse him for one month."

"Oh, I am sorry. What was the matter with him?"

"He has had a great deal of trouble, and then he got sick. His father treated him very severely."

The memory of John's face as he pleaded for a scholarship rose before the headmaster's mind, and he shifted uneasily.

"Is John married yet?"

"Yes, that was what made all the trouble. If you wish I will tell you about it. When school closed John did not wish to go home, but his brother wrote him a letter saying that his mother was not well, and so he went home right away. Really, his mother was not sick at all, and when John reached home he found that everything had been prepared for the marriage. Even the feast had been ordered and the guests invited.

"I was very sorry for him. He cried and begged his father not to make him do that thing, but his father would have lost face terribly if the marriage had not taken place, and probably there would have been war between the two families. Still John was unwilling, until his father became very angry, and took him to the ancestral temple of their family. Many people went there also, and John's father tied him with ropes and beat him very badly with pieces of bamboo. I saw him do it, but John did not make any noise or cry for a long time. I myself felt very badly, and that night I could not sleep at all.

"At last John became very weak, and he promised that he would marry the girl on the next day. He did marry her, but two of his relatives had to hold him up, or he would have fallen down. He did fall down on the floor

## ONLY A BOY'S BROKEN HEART

twice. Really, this marriage is very bad, because the girl is—I do not know how to say it—she is a little foolish in her mind, something like crazy, you know. I am very sorry for him.”

The headmaster was gripping the arms of his chair, horrible visions flashing across his consciousness.

“And there is no escape for him now,” he found himself saying.

“Oh, his family are very kind to him since the marriage. They are afraid. You see, on the next day John tried to kill himself.”

“What!”

“He tried to hang himself, but his brother found him and cut the rope. Now they are very nice to him, for his father has no grandchildren. His father will give him plenty of money and send him back to school, and I hope you will excuse him for being so late.”

The headmaster felt as if the world around him were unreal, that such things could not actually happen. What was the point of view of people who could behave in this way? He had read of cases in books, stories of an earlier age, but this was the twentieth century. It was impossible, and yet he knew it was all too true. But the worst

torture was to know that he could do nothing, say nothing. His chance had come, and gone.

More time passed, and again the boy stood before him, with hollow cheeks and a bluish tinge below the dark, wistful eyes. The headmaster knew it was better to say nothing, and yet he knew that he could not keep silence.

“John, I cannot tell you how sorry I am to hear that you have been through so much trouble.” The words sounded flat and insincere.

“It is no matter now,” the boy said quietly.

“Isn’t there anything you can do?”

“No. My mother was very kind to me. She said that if I did not like my wife, she would let me choose a concubine, anyone I wished. But my family are not Christians. They do not understand that I cannot do that. Christ would not want me to do such a thing, would he?”

“No, John, you must not do that, but perhaps sometime you will be able to love your wife.”

“It is my duty to love her,” he said sadly, and turned away.

The headmaster went back to his work, but it was some time before he could see the papers on his desk clearly.

Although it is too late to help the boy whose tragic story Mr. Shryock relates, there is another boy in St. Paul's School, Anking, at this moment, whose father is trying to force him to marry an imbecile girl. One hundred dollars a year for three years would enable him to finish his education. Further information can be obtained from John W. Wood, Secretary Department of Missions, 281 Fourth Avenue, New York.

THE trustees of the Hartford Seminary Foundation announce a gift of \$250,000 from Mr. John D. Rockefeller, Jr. In his letter accompanying the gift, Mr. Rockefeller commends the scholarly and practical character of the work done at Hartford. The Hartford Seminary Foundation not only trains for the Christian ministry through the distinctive work of the Theological

Seminary, but through the Hartford School of Religious Pedagogy it trains young men and women as lay workers in the Sunday school and the whole field of religious education, as well as for various other forms of church work and social service; through the Kennedy School of Missions it trains for the foreign field and has rendered invaluable service in this respect.

# New Orleans Will Be the Convention City

WHILE New Orleans will probably not claim to be the originator of that phrase "The Convention City", it is true that few other American municipalities have had equal experience in entertaining large gatherings representative of the activities of national organizations. The city makes enormous appeal to itinerants of all sorts, and in season and out it heralds this fact to all who will listen. At Portland the General Convention listened and in no uncertain way indicated its preference for the Crescent City as the place of the 1925 Convention. There is no space in the limits of THE SPIRIT OF MISSIONS even to suggest "the brief for New Orleans" which its residents and admirers present. A few of its allurements, however, may be mentioned.

New Orleans is on the Mississippi, 110 miles from the Gulf of Mexico, exactly the same distance from Chicago by rail as is New York, and in the midst of a network of railway facilities which lead readily to every part of the continent. At the same time New Orleans may be reached from many coastal points by water, the ride from New York, for instance, being a most delightful one.

Many will be interested in the climate. It is almost fatal to start New Orleans folks on this topic. They are just a little less enthusiastic super-climate rooters than the residents of Los Angeles. October, with a mean tem-

perature of 70.7 degrees, looks like a reasonably comfortable month so far as statistics are concerned. New Orleans is a healthy city. The death rate there exactly parallels that of Denver, so notable as a health resort.

New Orleans is a center of great historic interest. Few spots in America are so widely known or have about them more sentimental romance than the French quarter with its old-time

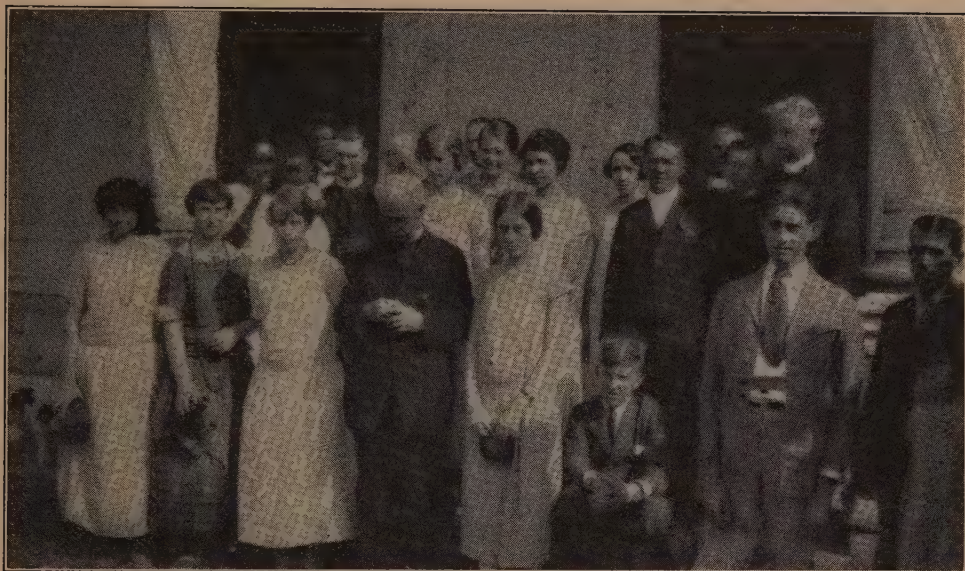
iron galleries and inner courts, the Cabildo, the Cathedral of St. Louis, Jackson Square, the French market, the cemeteries and certain gastronomic centers already household words throughout America. Certainly in sections of the old city, one steps out of the bustling Twentieth Century into an age long gone when a bit of the old world, with all its chivalry and its poesy and its charm, transplanted itself to the mouth of the Mississippi. Traces still are found of Spanish



IN CABILDO COURTYARD  
Here Bishop Philander Chase held the first service of the Church in New Orleans

and French culture lingering amid an intensely modern and progressive American city.

Lovers of antiques will be charmed by the many alluring shops heavily stocked with a wide range of Spanish, French and early American curios which have found their way to these famous marts. The French residents of the city have an international reputation in matters culinary and visitors to the Convention will succumb to the lure of delightful sea foods.



DELEGATES TO THE SECOND CHURCH SCHOOL CONFERENCE IN CUBA

*This picture was taken in front of our school building in Camaguey. These conferences have proved to be of great benefit to the workers as well as to the work*

## The Second Church School Conference in Cuba

Three Days of Happy Association Hearten Isolated Workers

*By Sarah W. Ashhurst*

Principal of All Saints' School, Guantanamo

NEITHER threats of railroad strikes nor prospects of the night at the "Hotel Pullman" at San Luis could dampen our ardor, and so on Wednesday, December 3, five happy, enthusiastic teachers left Guantanamo on the noon train en route to Camaguey, to the Second Church School Conference to be held in that city from December 4 to 6.

A wreck on the Guantanamo and Western tracks delayed our journey sufficiently to make us miss connections for Camaguey and spend our first night at the famous "Hotel Pullman". The first night is always the worst; we were afraid we would not sleep at all, but we were so tired we all slept peacefully

in spite of the shifting freight cars just outside the windows. The next afternoon at four o'clock, upon arriving at Camaguey, we were met by two archdeacons and a dean, and by the Rev. Mr. Thornton, the newest recruit to the mission staff in Cuba, who is now stationed at La Gloria.

After being piloted to the house where we were to sleep, we returned to the fine new schoolhouse, where Archdeacon and Mrs. McCarthy now make their home, at 81 Avenida de los Martires. We were splendidly entertained at supper at the school, and all went down to the opening service at the church, on Gonzala Quesada street. The opening service was in English, and was

## THE SPIRIT OF MISSIONS

attended by Archdeacon McCarthy's Jamaican congregation, as well as by the delegates to the conference. The topic *Missionary Opportunities in Cuba* was ably presented by Archdeacon McCarthy, who described the work in the Province of Camaguey and emphasized the need of church buildings where services could be adequately held, instead of in schoolrooms, moving picture halls or small, crowded, unsanitary private houses.

After the service the archdeacon took us for a trolley ride, to see the city. To us, coming from a trolley-less town, it was a great thrill to ride in one again.

The second day opened with the ordination service, when Bishop Hulse advanced the Rev. Ramon Caesar Moreno and the Rev. R. D. Barrios to the priesthood, and ordained the Rev. Guillermo Zermeno to the diaconate. The sermon was preached by Dean Beal of Havana and made a deep impression on all who heard it. The service was very solemn and touching and one rejoiced to think of what this ordination would mean to the Church's work in Cuba.



THE THREE MEN WHO WERE ORDAINED  
AT CAMAGUEY

From left to right they are the Rev. Ricardo D. Barrios, the Rev. Guillermo Zermeno, the Rev. Ramon C. Moreno

The morning's program opened with a class on *The Spiritual Qualifications of a Teacher*, led by myself. The second topic was *Training for Church Membership and Service Through the Sunday School*, led by the Rev. Juan B. Mancebo of Santiago. Then Bishop Hulse gave a Bible class on the Epistle to the Romans. It was indeed an inspirational talk and we all wished twelve o'clock would not come so soon. After the noon-day intercessions we all returned to the school for luncheon, where we were hospitably entertained by Mrs. McCarthy. It was great fun having lunch served on the school desks; it made one feel young again.

In the afternoon we had two conferences, one on Young People's Societies, and one of explanation and organization of the Church School Service League. At this time the writer was elected district superintendent, and Miss Teresa Cubria treasurer for the missionary district of Cuba. The evening services were in Spanish and we were especially impressed with the hearty responses given by the children of the Parochial School, who showed themselves thoroughly familiar with both Evening Prayer and the service of the Holy Communion.

The evening topic was *The Sunday School's Responsibility Toward Religion in the Home*. The Rev. Hipolito Jauregui, the Rev. Ricardo Barrios and the Ven. J. M. Lopez-Guillen covered this topic most helpfully. Saturday morning opened with a celebration of the Holy Communion at half-past seven and the closing sessions were held so that we might make the *rapido* at noon for Santiago. The Rev. Mesegre Tomas, the Rev. Jose Pena and the Rev. R. C. Moreno entered into the discussion of how we might make better use of our district paper, *El Joven Soldado Cristiano*, (The Young Christian Soldier). Altogether we had a most delightful three days together and saw the splendid work Archdeacon McCarthy, his wife and staff are doing in Camaguey, ably assisted by Rev. Guil-

lermo Zermenó. We renewed many pleasant friendships of the past and made many new ones and were made to realize more our unity with our fellow workers in other stations in Cuba.

Most of us suffer from isolation, very seldom seeing any of our fellow workers. Such an experience as we had in Camaguey heartens us for the work, helps us to learn from our fellow workers, and makes an indelible impression on our minds. The spiritual uplift is very real in our own lives, and in the lives of those who belong to the church in which we meet. Surely it is well worth while!

The delegates from the Province of Oriente all traveled together returning as in going, but those from Delicias, San Manuel and Santiago were more fortunate than we, in that they could all get home the same night, while we had to again pass the night at the in-

comparable "Hotel Pullman", at San Luis Junction. Our great consolation was that it was not the worst hotel in Cuba; there is one at La Maya, like the "Pullman", but more so, in every way. We were lucky not to have to sleep there.

But one of the amusing parts of traveling is the inconveniences. Many a laugh we get out of them, and we long ago have ceased to think about the existence of germs. If germs could kill us we would have been dead long ago! Thank God for his glorious tropical sun, which makes life possible even when surrounded by dirt and superabundant insect life. Someone has said the last war will be between humanity and insect life. It is on here already between Missionaries and Diptera and insect life in general. It takes patience, courage and perseverance, but humanity has got to win out in the end.

## The Joy of Service

As Told by an Educational Secretary in the Making

*By Elizabeth Beecher*

Daughter of the Bishop of Western Nebraska

IN the capacity of Educational Secretary I recently made a very interesting visit to the parish in which I was born, the occasion being the ordination to the priesthood of Mr. Lathrop, then in charge of the work at North Platte. All the clergy had been asked to be present, and we had some very interesting and helpful conferences. The members of the parish lived up to their traditional reputation of interest, coöperation and whole-hearted enthusiasm. They did all in their power to make this occasion a very delightful and happy one not only for Mr. Lathrop but also for those who came to take part in the service.

Then the Missionary Caravan, including the indispensable and ever-reliable Ford, proceeded from North Platte to Sidney, stopping at the beauti-

ful Pershinger ranch for a little rest and renewal of old friendships. Here my mother and father often used to drive from Sidney with their pony team to share in the warm cordial hospitality of their genial friends and hosts. Here again we rested and were almost lulled to sleep by the wind's lullaby, heard in the tops of tall swaying poplar and cottonwood trees, accompanied by the soft lapping of the waters of the Lodgepole tumbling over a bed of small rocks and stones.

Our next bit of work was at Christ Church, Sidney, father's first parish after his ordination to the priesthood. Here mother and father began their missionary work. It was my privilege to meet with the members of the parish to help them organize a Parish Council and present a Program.

Another two days of driving, stopping in one Mission for a baptism, in another for confirmations and in still another for a Sunday School picnic, we finally came to Holly, a lovely little mission north of Chadron. The Bishop's visits to this mission are always anticipated with keen pleasure on the part of the Bishop himself as well as the people. One feature of his visit in the summer is an all-day picnic at the Comer homestead.

We reached Holly late in the afternoon, and pitching tents was promptly in order. Our caravan by this time had acquired another careful of people, including the Archdeacon and two students from St. John's College, Greeley, who were doing summer work in our district. Our appetites, already at a rather dangerous point, were soon to be appeased. The delicious sound of bacon and eggs, sizzling and sputtering in the frying pan; coffee, bubbling and boiling over, bread being toasted and sometimes burned—all this gave promise of a welcome meal. Much to our surprise and joy, we had ice cream for dessert. One family came early to service in order to pitch their camp in the school yard, and they presented us with a large freezer full of home-made vanilla ice cream.

The time for service soon came, but where was the congregation? True, our own delegation was quite numerous, but where were the candidates? We were in the dark not only as to the question of a congregation but also as to the question of light. We were soon enlightened in both respects. Cars began to arrive, horses clattered up the path, and the congregation appeared "out of the everywhere into the here." Practically every car donated an oil lamp, and there was no one shut out from the service because his lamp had not been replenished with oil. The little church, Saint Mary's, was soon filled to overflowing with men, women, children and babies. The church was flooded with light, and it was surely a privilege to see and hear those people



BISHOP BEECHER AND A LITTLE FRIEND

sing. The organist, I am sure, never played for a happier or more enthusiastic congregation, and it was an experience she will not soon forget. A fine class of six boys and three girls was presented by Mr. Connor, one of the above-mentioned students from St. John's College.

The next morning at about 10 o'clock the Confirmation Class made their first Communion. The service was most impressive, and there was a very good congregation. The rest of the day was devoted to a picnic.

Organizing Church Schools, conducting Teacher Training Classes, introducing the Christian Nurture Series, organizing Parish Councils, making programs for Woman's Auxiliaries—such is part of my task as the Educational Secretary, but as is seen from the above account, we combine our work with pleasure; and we are able to understand a little the meaning of the joy of service, a phase of Church work that is sometimes lost sight of.

# Children's Lenten Offering for 1924

## PROVINCE I

Connecticut	\$17,049.23
Maine	1,121.10
Massachusetts	19,049.89
New Hampshire	1,217.88
Rhode Island	10,328.85
Vermont	1,118.60
Western Massachusetts	3,720.78

## PROVINCE II

Albany	4,242.03
Central New York	4,359.42
Long Island	15,661.02
Newark	20,732.05
New Jersey	10,214.28
New York	43,913.02
Western New York	6,715.95
Porto Rico	354.48

## PROVINCE III

Bethlehem	11,450.50
Delaware	4,609.59
Easton	3,139.55
Erie	2,536.01
Harrisburg	3,548.38
Maryland	15,770.43
Pennsylvania	66,540.10
Pittsburgh	13,064.73
Southern Virginia	4,351.85
Southwestern Virginia	5,400.00
Virginia	8,613.77
Washington	6,895.00
West Virginia	1,133.98

## PROVINCE IV

Alabama	4,365.72
Atlanta	1,386.88
East Carolina	3,774.51
Florida	839.93
Georgia	1,588.84
Kentucky	617.58
Lexington	1,953.87
Louisiana	2,182.81
Mississippi	1,528.25
North Carolina	2,508.29
South Carolina	1,510.48
South Florida	2,602.16
Tennessee	3,535.89
Upper South Carolina	4,513.46
Western North Carolina	1,198.35

## PROVINCE V

Chicago	9,811.20
Fond du Lac	1,291.94
Indianapolis	539.21
Marquette	555.66

Michigan	\$5,698.34
Milwaukee	2,274.10
Northern Indiana	1,552.08
Ohio	3,612.30
Quincy	383.72
Southern Ohio	5,772.81
Springfield	753.69
Western Michigan	4,107.69

## PROVINCE VI

Colorado	6,279.01
Duluth	777.26
Iowa	1,715.43
Minnesota	4,445.45
Montana	1,194.21
Nebraska	1,587.01
North Dakota	1,158.95
South Dakota	3,713.38
Western Nebraska	396.12
Wyoming	1,308.85

## PROVINCE VII

Arkansas	1,357.18
Dallas	3,353.19
Kansas	2,153.28
Missouri	3,702.63
Texas	6,941.97
West Missouri	1,939.97
West Texas	1,751.81
New Mexico	743.41
North Texas	400.15
Oklahoma	1,942.71
Salina	239.70

## PROVINCE VIII

California	2,747.30
Los Angeles	7,144.07
Olympia	1,865.72
Oregon	3,086.83
Sacramento	1,089.45
Alaska	253.60
Arizona	893.85
Eastern Oregon	515.17
Honolulu	2,971.62
Idaho	1,494.36
Nevada	67.16
San Joaquin	719.72
Spokane	1,242.37
Philippines	
Utah	608.23

## FOREIGN

Cuba	353.00
Mexico	63.47

Grand Total \$449,529.82

## Letter From the Presiding Bishop to the Children of the Church

Bishop's House, Bethlehem, Pennsylvania.

MY dear Boys and Girls:—

It is wonderful to be the Presiding Bishop and to have the privilege of writing to each one of the many thousands of boys and girls who make up our mighty army of young Soldiers of Christ. Lent has come again and I love to think how interested you are in planning how you can best keep the Holy Season, and how you can help to send the good news of the Saviour's love to those who have never received it.

I can remember well when the "Children's Lenten Offering," as it was then called, first began. It was then the day of small beginnings. Only a few Church Schools took part then. But each year you young people have become more and more interested and the number of those who now take Lenten boxes has grown to many thousands.

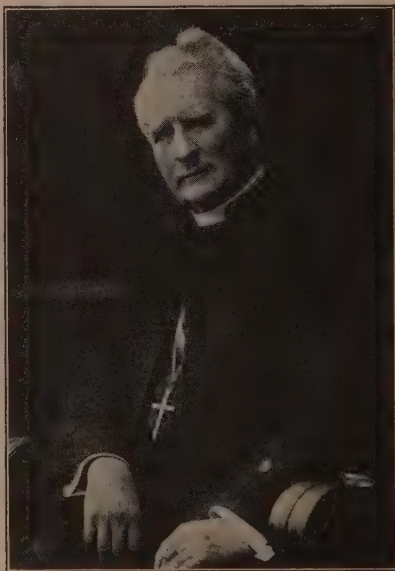
Our Church Schools in China and Japan, in Honolulu and the Philippine Islands, and in Africa, in Cuba and Porto Rico, as well as all over

the United States, are working with you in the same great cause of helping our good missionaries.

Indeed, the whole Church has now become keenly interested in hearing what you have accomplished each year. You have set the grown people a fine example of loving self-denial and generous helpfulness in the great missionary work of the Church. So many thousands of you have formed the habit of giving to God during Lent, that you love to keep up the good practice every Sunday of the whole year. Giving to God has become not only a duty but a real joy.

It was our blessed Saviour Himself Who said it is a better thing and makes one more happy

to give than to receive. I hope that God may bless each one of you as you try to remember in your prayers during this "Dear Feast of Lent" those whom you are helping and may your well-spent Lent of worship and kindly thought of others be answered by a joyous and blessed Easter!



ETHELBERT TALBOT, D.D.  
*Presiding Bishop*

Affectionately yours,

*Ethelbert Talbot*

Presiding Bishop.

# The Spirit of Missions

PICTORIAL SECTION



A WAYSIDE SHRINE IN A JAPANESE CITY

*The grim old idol and the laughing faces of the little girls furnish a striking contrast of the old and the new in the Orient*



GOVERNMENT BOARDING SCHOOL FOR INDIAN CHILDREN AT  
PONEMAH, MINNESOTA

*Ponemah is in the midst of the settlement of pagan Indians. There is no religious teaching in the school as it is purely a government institution, and there is no religious teaching in the homes. What will be the result?*



GIRLS AT THE PONEMAH GOVERNMENT SCHOOL FOR INDIANS .

*On a recent visit to the school Bishop Bennett found these boys and girls as bright and alert as any white children. They are growing up absolutely without any Christian teaching and will go back to pagan homes ignorant of all knowledge of our Lord*



SOME OF THE GIRLS OF ST. PETER'S-ON-THE-MOUNTAIN, ENDICOTT

*The Virginia mountains hold no happier set of youngsters than those who are being brought up in the mission school, which will surely leave its impress on future generations of our mountain people*



A MOUNTAIN CABIN NEAR THE MISSION AT ENDICOTT

*Many of the children shown in the picture above come from just such surroundings. The happy-looking couple who are seated in front of their ancestral home were confirmed last summer*



FIRE HAS AGAIN SWEEPED OVER ST. LUKE'S INTERNATIONAL HOSPITAL  
AFTER THE GREAT FIRE AND EARTHQUAKE

At the upper left-hand corner is a picture of the ruins taken from the former site of the hospital. The picture in the upper right is a rear view of the same. In the two lower pictures are seen the first efforts at reconstruction. The structures shown have been re-erected to house the material saved from the fire. At the right is an image of a building that has been destroyed by fire and it is being



OKYO, JAPAN. THE MAIN TEMPORARY BUILDING WHICH WAS ERECTED  
QUAKE WAS TOTALLY DESTROYED

ull's Middle School, showing the front elevation of the hospital after the fire. At the  
go on with the work. At the left are the tents which were used after the earthquake  
or view of the city maternity ward after the fire. No damage was done to this building  
ready for immediate use



# A TRIBUTE OF LOVE FROM THE NATIVES OF CAPE MOUNT, LIBERIA

*These boys are carrying stone to build a nurses' home as a memorial to the late Mrs. William Hoke Ramsaur, who founded St. Timothy's Hospital at this place and gave her life for these people*



# VOLUNTEER WORKERS ON THE SARAH CONWAY MEMORIAL BUILDING

*Mrs. Ramsaur was loved by the native people for her unselfishness and devotion. When she died the natives paddled in one-man canoes for sixteen miles across Fisherman's Lake to show their respect for her memory*



#### THE ENTRANCE OF THE CONVENT OF ST. ANNE, SHASI, CHINA

*The Sisters of St. Anne are devoting themselves to the women and children of this little known part of China. These are the juniors who attend their school in the convent home of the good sisters*



#### THE PLAYGROUND OF THE CONVENT OF ST. ANNE, SHASI, CHINA

*The Convent of St. Anne is situated in a poor part of the old town of Shasi. Already the children who swarm into the school can be distinguished on the street for their cleanliness and general neatness*



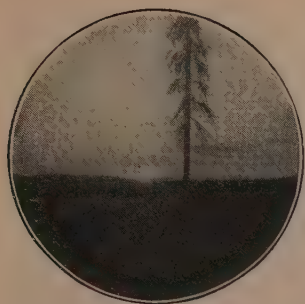
CHURCH OF ST. JOHN-IN-THE-WILDERNESS, ALLAKAKET, ALASKA

*The picture was taken a few years ago but the Mission is practically unchanged. It is still a center for the Indian and Eskimo population of a vast stretch of country between the Yukon River and the Arctic Coast*



SOME OF THE PEOPLE WHO ARE REACHED BY OUR MISSION AT  
ALLAKAKET

*Allakaket is one of our most interesting Alaskan Missions. It is in the midst of an uninhabited country and serves, as may be seen by the picture, both Indians and Eskimos, who at this place dwell together in amity*



THE SUN AT ALLAKAKET JUST BEFORE MIDNIGHT ON THE 28TH OF JUNE

# “The Wilderness Hath Shut Them In”

An Alaskan Mission With a History—Where Eskimos and Indians, Once Sworn Enemies, Dwell Together in Amity

By *Amelia H. Hill*

Nurse at the Mission of St. John's-in-the-Wilderness, Allakaket, Alaska

IT is now a little over seventeen years since the mission of St. John's-in-the-Wilderness, at the junction of the Alatna and Koyukuk Rivers, just below the Arctic Circle in Alaska, was started by the late Archdeacon Stuck, with Bishop Rowe's approval and with Deaconess Clara M. Carter in charge. The first service was held on June 24, 1907, the Feast of St. John the Baptist, to whose memory the mission is dedicated, in an unfinished, unroofed church. Archdeacon Stuck held the service with the workmen and some natives in attendance. I often try to picture just how those natives looked seventeen years ago. There were only three families living in the immediate vicinity at that time, but with the coming of the mission St. John's-in-the-Wilderness soon became quite a little community, the Kobuks (Eskimos) living on the other side of the river and the Indians on the mission side. I feel that the mission has done much towards establishing friendly relations between these two native races, once bitter enemies, so that lately there have been some few cases of intermarriage.

The Kobuks seem on the whole to be brighter and more receptive than the Indians, but they are fewer in number. Intermarriage with close kin has wrought havoc among the Indians and tuberculosis is prevalent.

For the past three years, however, our birth rate has exceeded the death rate in spite of existing conditions.

The school year from October to

March is all too short. Early in the year practically every family moves away to the muskrat camps, then in the summer they are away until late at the fish camps, and in the fall and winter the men and older boys are away much of the time hunting and trapping. The younger ones do come with a fair degree of regularity when they are in the village, and we feel that their means of livelihood is as necessary for them to know as book learning.

Gambling is a great vice among them, one of the worst, I think, for in other respects they are unmoral rather than



ARCHDEACON STUCK READING THE ANEROID AT NOON

*This is the tent in which the Archdeacon lived while he was superintending the building of St. John's-in-the-Wilderness in 1906*



**TYPICAL GROUP AFTER SERVICE IN THE SPRING**

*This was taken four years ago when the mother of the missionary then in charge spent a year at the mission with her daughter. The visitor is seen at the right*

immoral, as one writer has expressed it. While their intentions may be good they have not much stability. But we are dealing with a primitive people.

The native medicine men still have great influence with the people. In spite of all that has been done, they are full of superstition, but they do not practice their medicine openly. They seem ashamed and try to hide it. That to me is an encouraging sign of advance, for what can we expect in this short time of a people whose customs have been handed down to them for centuries?

Nearly all of the children speak English, though they use their native language in the homes. Even the older ones who have never been to school have picked up enough to make you understand what they want. Those who remember it love to tell the story of the coming of the mission and the first missionaries, Archdeacon Stuck and Deaconess Carter, with her assistant Miss Heintz, who is now Mrs. Burke, of Fort Yukon, much loved and never forgotten.

At the present time we have fifty-one Kobuks. They are not in the village much as their fishing and hunting grounds are up the Alatna River, but they are always in touch with us. And we have eighty-six Indians, not counting a number of families scattered and living in other villages up and down the Koyukuk, who come in at times to visit. They also belong to this mission, but must live where their hunting and trapping grounds are.

It is in the younger generation our hope lies. They are now struggling between the old and the new. The progress of the work is slow, but again take the history of any so-called civilized race today and I am sure they will compare favorably. The seed has been planted and time will accomplish all things in God's own way.

**THROUGH** the generous gift of the Woman's Auxiliary of the Diocese of Pennsylvania, St. John's Middle School, Shanghai, has a new dining-hall known as Rhinelander Hall in honor of Bishop Philip M. Rhinelander.

# Herrin and Vicinity a Challenge Near at Home

Our Missionary Finds Discouragement for Many Reasons but Reports Progress and Reveals Needs in Southern Illinois

*By the Rev. C. B. Cromwell, S.T.B.*

Rural Dean of Chester and General Missionary of the Diocese of Springfield

ONE reads occasionally of communities where the Church is antagonized, but I think it has taken Southern Illinois generally to make that antagonism a reality. The Episcopal Church is usually regarded with respect, at least, but in Southern Illinois, because its teachings and ritual are so foreign to anything experienced by the native element, it is regarded with suspicion and with a decidedly unfriendly eye.

In considering the work in Southern Illinois, however, one has to bear in mind the fact that the Church has never attempted to show herself in attractive colors. The early settlers were emigrants from the Kentucky and Tennessee mountains who, coming north before the Civil War, brought with them their tradition of religion, their feudal instincts and their prejudices. Most of them were uneducated. The Episcopal Church had neglected their forefathers in the Tennessee and Kentucky mountains in times past, and she reaps the reward of such neglect in Southern Illinois today. These descendants of the "purest Anglo-Saxon blood in America" know nothing at all about the Church of their ancestors.

Whether it is due to the climate or to natural inclination it is not too much to say that the natives of Southern Illinois have inherited more than blood from their ancestors. They are emotional, hospitable, lovable at most times, with quick and passionate tempers and the ability to draw a "gun" quickly. Either they have no religion whatsoever, or their religion must be expressed by pure emotionalism, as exhibited in

the old-fashioned revivals. Everywhere one finds crowded meetings of individuals who really hunger and thirst after God, but who express that hunger and that thirst in prostrations and dancing and groanings and in other ways known by the extremists in the emotional expression of religious hysteria.

In such a community the Episcopal Church finds herself, apparently, trying to strike root in rather unproductive soil. The duty of going to Sunday School is emphasized and these are crowded, but few, except during the revivals, ever think of going to church. The people, for that reason, have had little experience with a religion which emphasizes worship, and it never occurs to them that a full, complete religious ideal must have intelligence and will on an equal basis with emotion. As a result our Church is generally misunderstood and for that reason condemned.

Yet Southern Illinois has also a cosmopolitan aspect in that it harbors the "all sorts and conditions of men" for whom the Church offers supplication in her Daily Offices. To the native born have been added Americans from elsewhere who have developed the coal industry, negroes from the South, Slavs, Russians, Greeks, and other foreigners, including the Scotch, Welsh, and English—who are resented by the "100 per cent Americans" quite as bitterly as are the "Wops" and "Dagoes"—so that our Southern Illinois is populated by half a million heterogeneous people.

I have already written in this magazine of the large extent of territory

comprised in the Southern Illinois mission field, a territory 125 miles in diameter in which is found one priest alone. I want now to tell our Church people about some of the conditions under which the great Episcopal Church, so secure in the East and other places, is struggling to find a place in the sun in Southern Illinois.

Of course, to the reader of the daily press, the first thought that comes into the mind in connection with Southern Illinois is the mining industry, for Southern Illinois has had much newspaper notoriety of late because of labor troubles, and then immediately the mind turns to Herrin and Williamson County where so much of tragedy has centered.

But all the notoriety which has been given it in the newspapers does not mean that there are no decent and respectable citizens in Williamson County. There are many of them, but they are so hopelessly in the minority that their opinions count for little.

The extent of the prejudice against any who are not native-born Americans is typified by the situation in Harrisburg. Harrisburg, externally, is one of the most attractive and prosperous cities in Southern Illinois, but there one sees the antagonism to our Church as strangely one of foreign opposition. There are many Englishmen at Harrisburg, and one can't escape the conviction that they are definitely regarded as being as dangerous to the community as any of the Slavish or Latin immigrants might be conceived to be. Anywhere else almost the Englishman might be accepted as a brother, but not in Harrisburg, and as our congregation there is largely made up of English miners, our Church is regarded with positive hatred as a foreign institution.

The missionary had occasion recently to spend a week in Harrisburg, and that week was a revelation even to him. He heard the Church referred to as "That building with a d—d cross on it," and came into personal contact with more narrowness than he believed possible could exist. Even the school au-

thorities attacked our Church, and this solely because some of the young people taking part in a "Home Talent Benefit" were for the first time learning that the Episcopal Church was an institution with a long respectable history of culture and refinement behind it.

This in the main is the situation of our Church in the lower part of the diocese of Springfield. Under the circumstances the work is hard, discouraging, and wearisome. Truly the harvest is great but the laborers are few. But God is slowly bringing His Kingdom to Southern Illinois. Five new missions have been organized within a few months and these are assuming a financial obligation to the diocese. But, they are so small. St. Katherine's, Du Quoin, had to go to surrounding towns to get enough subscribers to organize. St. Philip's, Harrisburg, fought its way literally to organization, and All Saints', Marion, made a venture of faith because it received the inspiration from Bishop Sherwood who covered the field just before his death and saw the possibilities and potentialities of this work which he had planned to develop fully.

No better or more worthy memorial could be given than the \$5,000 or \$6,000 necessary to build small churches in these large cities. We wish they might be large attractive churches, but the prayers of two old ladies during their forty or more years of residence in one of these places would be adequately answered if they could "just once worship in any building they could call their own." Every place needs vestments, altars, altar furnishings. Think, if you will, of a small new mission, assuming a financial obligation in order to obtain services occasionally, and you will realize that it hasn't a single thing to show to the sceptical and unfriendly world about it that it belongs to the great and wealthy Episcopal Church. Surely the need is apparent, and someone will answer it.

Somehow, it is felt that the Church is somewhat responsible for Southern Illinois. That feeling was the note of

Bishop White's first utterance after his consecration. It is evident that the religious training of the past has not developed a real Christianity there. We have a responsibility for the thousands of our own whom we are just beginning to reach. This is as true a pioneer work of the Church as any foreign mission could be. One man can't do it. It requires all his effort and all his faith to keep open the ten organized missions

in his care and to baptize the children, visit the sick, bury the dead, in the others as he can find time. The Church has a duty and a future in Southern Illinois, but neither can be realized as long as the extensive field is worked by a single priest with no equipment. The missionary has had offers enough from both men and women workers, but the reply has always had to be, "We have no money to pay you."

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## Good Words for Our Arctic Hospital

### Tributes to the Good Work Done at St. Stephen's Mission, Fort Yukon, Alaska

**From Archdeacon Drake:** We may well feel proud of the work done by the Hudson Stuck Memorial Hospital.

But the hospital work is not the only activity of the mission at Ft. Yukon. The mission residence presided over by Mrs. Burke is the scene of a great deal of social service work. There are the classes of the boys and girls doing handiwork. There are the meetings of the Woman's Auxiliary, which takes care of the church and its furnishing. At times some case of need is looked after by this organization. There are periodical social evenings, when the motion pictures are displayed. New Year's evening there was a motion picture show given for the benefit of the Japanese Reconstruction Fund—over \$100 was raised in this way.

The activities of those connected with St. Stephen's Mission are surely varied, and the amount of work undertaken and done by the staff speaks for their efficiency. For example, besides caring for her own family Mrs. Burke takes care of seven or eight children, and besides this teaches the primary classes in the government school. How many mothers of a family would be willing to do this?

It happened that the regular assistant at the school resigned last fall too late for a new teacher to be secured and so Mrs. Burke consented to help out in this capacity.

**From Dr. Ernest A. Cook:** Substituting for Dr. Burke during his year's vacation, I was able to see the obstacles against which he had had to work. Too much praise cannot be given him for what he has accomplished. Fort Yukon is one of the very few, if not the only, Indian community on the Yukon where the death rate is kept below the birth rate, due, I believe, to Dr. Burke's untiring efforts. It is no easy matter to practice medicine isolated from the co-operation of other physicians, even if one had the very best of equipment and hospitals to work in. The hospital at Fort Yukon is also fortunate in having a loyal nurse in Miss Gunz, and in the coöperation of the teacher of the native school, Miss Dalziel, who, although not in any way officially connected with the mission, probably does as much work for it as any missionary has ever done, often doing a nurse's work at the hospital as well as the government's work at the school.

# A Busy Parish Among the Cotton Mills of the South

*By the Rev. Lewis N. Taylor*

Rector of All Saints' Church, Roanoke Rapids, North Carolina

IT has been said that the Episcopal Church does not appeal to the people who work in the cotton mills. All Saints' Church, Roanoke Rapids, North Carolina, is a refutation of this idea.



A MILL BABY

Roanoke Rapids, Rosemary and Patterson are three contiguous villages making up the Roanoke

Rapids community of eight thousand souls. There are seven cotton mills,—one of which is the largest damask mill in the world and three paper mills. The town is between twenty-five and thirty years old, situated on the banks of the Roanoke River, near its rapids, hence the name. A large power company has harnessed the river and furnishes the necessary power for the mills.

Social service work is done by the mills on a large scale. The work is not paternalistic, as the operatives share in the expenses. There is a sixty-bed hospital, splendidly equipped in every particular, with X-Ray, laboratory, operating room, etc. Two skilled surgeons assisted by three capable physicians, an efficient superintendent and an able dietitian compose the staff. The workers contribute ten and fifteen cents a week toward a maintenance fund. Every village has its doctor and trained nurse. They are at the call of the mill worker and members of his family any hour of the day or night.

A high school with auditorium seating two thousand, gymnasium and swimming pool is provided. For adults there are community canneries and classes in domestic science. Space forbids the enumeration of all that is

done for the welfare of the operatives.

The population is over 99 per cent pure American. Into this community in its early infancy the Church came, holding services in the homes. A day school was started in a small frame building, which was also used on Sundays for services. Our Church, together with seven other religious bodies, ministers to the spiritual needs of the people. Occasional visits were made by the archdeacon and the Bishop, but it was not until ten years ago that a resident priest was secured. Then a new church building was erected containing a small parish hall, and a rectory was built.

The growing mission has now developed into a parish of two hundred and twenty-five communicants, organized and running on modern lines. Lots have been secured and the money is on hand for the building of a parish house. Frequently the men of the parish hold a supper and enjoy a barbecue or an oyster roast. The Boys' Club meets weekly. The gymnasium and the swimming pool of the High School have been put at their disposal, hence, the boys look forward to Wednesday night with eagerness. A branch of the Young People's Fellowship holds weekly meetings during the school year.

Fifty of the children from four to eleven years of age are organized in cycles of the Church School Service League and meet every Monday afternoon to carry out the program of work, play and mission study laid out for them by the National Council. During Lent the rector takes them into the church and gives them special teaching and stereopticon lectures. There is a live Church School, which during the past few years has increased in enrollment from sixty-five to the highwater

## A BUSY PARISH



ALL SAINTS' CHURCH, ROANOKE RAPIDS, NORTH CAROLINA

*This growing parish has two hundred and fifty communicants, a Church School numbering one hundred and eighty-nine and a flourishing Woman's Auxiliary*

mark of one hundred and eighty-nine.

The women are organized into four circles of the Woman's Auxiliary and a branch of the Ladies' Guild. The first circle, the regular parish auxiliary, meets every week. The first week in the month is given over to study. A great deal of social service work is done and great enthusiasm is shown in the study classes. Weekly study classes are held in Lent. The second circle is composed of young business women, who are busy in the banks and mill offices all day and do their Church work at night. They do a good work in supplying the clothing for an orphan at the Thompson Orphanage. Their parish worker reads *THE SPIRIT OF MISSIONS* at every meeting. The two circles of the women who work in the cotton mills are purely missionary in character.

Informal cottage services are held. During Lent three meetings were held every week. A fine interest was shown and the attendance was good. Many candidates for baptism and confirmation were found through these meet-

ings. These services were held in homes of "key people" who invite their friends and neighbors. The service consisted in hymns from the Mission Hymnal, short lessons from the Bible, the saying of the Creed, the Lord's Prayer and other prayers. A short address was made. The services usually lasted forty-five minutes. The men as well as the women took great pride in the meetings and the average attendance was thirty-five.

The people are very eager to have the services held in their homes and many are reached who do not attend church services and who frequently show up on Sunday. Occasionally the people of the parish gather together for a night of fun, when the old people become children again.

The Bishops make two visitations a year. The confirmations have numbered fifty-seven within one year. The baptisms usually number thirty. Frequently a special service is held for one of the fraternal orders, the American Legion, the boy and girl scouts or the nurses of the local hospital.



THE MISSION HOUSE AT TANANA CROSSING, ALASKA

*Mrs. Wright, the wife of the missionary, with her six-weeks-old baby, is standing at the right talking to the trader at the station*

## St. Timothy's Mission at Tanana Crossing, Alaska

The Story of the Change Wrought by the Church as Told by One Who  
Has Gone Back to Work Among His People

*By the Rev. Arthur Wright*

Priest in Charge of Tanana Crossing

IN the winter of 1910-11 Archdeacon Hudson Stuck and the writer, then a boy, came through this section of the interior of Alaska on the Archdeacon's last stage of winter travel for that year.

The present route of travel was not opened at that time, and the Archdeacon had to get his directions from Indians along the way as to how to get to Tanana Crossing. He knew that there was an abandoned telegraph station at the Crossing and that in the vicinity was Lake Mansfield, where an old Indian chief, Chief Isaac, lived with his people who had never been visited as yet by a missionary.

Some fifty miles below the Crossing the Archdeacon came upon an encampment of Indians which proved to be the people he wished to see. Chief Isaac was there and welcomed him gladly. He spent two days in the camp, teaching the people, telling them over and

over again the simple story of the Gospel. The eagerness and interest with which those people listened to him was wonderful, and before he left Chief Isaac begged that a mission might be established with a school for their children.

A couple of years later the Rev. C. E. Betticher started St. Timothy's at Tanana Crossing, the last and most remote mission station along the reaches of the Tanana River. Since then the work has been going on.

Two years ago, soon after my ordination, I came here at the request of Bishop Rowe. The contrast between the conditions in 1910 and those of 1922 was marked. When I traveled through here with Archdeacon Stuck in 1910, the Indians, for the most part, were scattered over the country, living in tents, subsisting almost entirely on meat, and the children, even in the

## ST. TIMOTHY'S MISSION AT TANANA CROSSING, ALASKA

dead of winter, ran in and out of the tents only partly clothed. At Tanana Crossing there was only an empty telegraph station; at Lake Mansfield there were a few miserable little huts with no occupants as all the people were off hunting. Little did I think then that twelve years later I would return as their missionary.

But when I did return, this is what I found: Tanana Crossing had had its name changed to St. Timothy's and had a population of one hundred souls. Nice log cabins had been built along straight streets, and a few families had little garden plots of potatoes and turnips. Women and children were clothed with decency and comfort. It is the Women's Auxiliary to whom thanks for much of this improvement is due. If it were not for their kind and generous assistance we would be greatly handicapped in our work here.

The Indians who came to make this village are from numerous surrounding settlements. There are seven villages within a radius of seventy-five miles which are visited occasionally from here. We have a school enrollment of thirty children here, but our school terms must be short because much of the Indians' time is spent in their hunting camps procuring food and clothing for the maintenance of their families, and the children must go with their parents.

If we could afford them the right opportunities in the way of schooling, St. Timothy's would be fulfilling her "mission" to better advantage. My seven years' experience at St. Mark's, Nenana, convinces me that the board-

ing school is our only hope for the Indian children of Alaska.

The government is now starting a day school at Tetlin, our nearest village; this is the first opportunity these children have had for schooling. It is too bad that we could not have taken care of them before now. Government day schools have not been as successful as hoped for in the interior and they tend to weaken the influence of the missions thereby.

The mission should answer the cry of the child for its right, "a healthy body and a good education." But at present we are unable to help the seventy-five children hereabouts.

We are handicapped because of our isolation and high freight rates. Freight at best is unreliable, and the rate from Fairbanks here is \$200 per ton. And then there is the ever-present handicap of lack of workers.

But, as I said before, much has been done. The cabins have been improved, the health conditions are somewhat better and the birth rate manages to exceed the death rate almost every year. The people in this village are gradually giving up their superstitions which have been so detrimental to the healthy growth of children, a few of the families are building on rooms to their customary one-room dwellings, and now a little chapel is to be started. For the building of the chapel the people are donating their work.

Those who started St. Timothy's expected much for its future. Its opportunities are great. Are we going to be able to carry on the work so that their vision may be realized?

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ST. JOHN'S UNIVERSITY, Shanghai, is taking the lead in developing medical education in Eastern China.

In 1881 St. John's established the first medical school in China. President Pott says: "The plan for the development of a Union Medical School has moved forward a step by the offer on our part to place at the disposal of the school for as long a period as neces-

sary our medical faculty, laboratories, class rooms, hospitals and dormitories.

"The Northern Baptist Mission and the Southern Methodist Mission hope to make arrangements so that they may become coöperating units in the school.

"We hope that through this union medical education in this part of China may be advanced, and placed on a firm foundation."

# Brief Items of Interest From the Field

## Our Cover This Month

ALTHOUGH we did not intend to show our readers a parable when we prepared our very attractive cover this month, that smiling Indian youngster breaking his way through pine trees laden with snow is typical of the way our Alaska missions are enabling the youth of that country, Indian and Eskimo, to emerge from the darkness of ignorance into the Light of the Gospel, even though "the wilderness hath shut them in."

✱

BY the completion of Seaman Hall for St. John's Middle School, Shanghai, through the gift of the late J. F. Seaman, a Shanghai merchant, and his widow, the building formerly occupied by the students of the Middle School has been released for college purposes. It will provide the college with much needed additional dormitory accommodation and lecture rooms. It is to be renamed, and hereafter will be called Schereschewsky Hall. Thus after many years the man who had the vision to found one of the first institutions of high learning in China forty-five years ago, will have his memory perpetuated in connection with one of the University buildings.

✱

UNDER the caption "The Cruse of the Building Fund," Dr. Charles L. Pardee, secretary of the Church Building Fund, has sent out a very encouraging report in the course of which he says, "The Fund has proven a veritable cruse of oil to the prophets (or priests of the Church) who have depended upon it for supplies.

"To be sure, the cruse is limited in size, but it is always full. It holds a Permanent Fund of \$752,787.10. Out of it \$207,171.00 has gone during the year to help thirty-six parishes complete as many buildings through loans. There is no secret to the fulness of the

cruse, for the Church restores what it draws out.

"But this is not the whole story, for the Building Fund's cruse (through interest on its contents) has also in the same year poured the oil of comfort and blessing upon fifty-seven other parishes for the completion of sixty-six buildings in gifts and grants amounting to \$41,743. The cruse has thus been more than full."

✱

THE Archbishop of Canterbury has asked the Warden of St. Augustine's Missionary College in England to visit Japan, for the purpose of reporting and advising in regard to the missionary work of the English Church in that country. The Japanese Government has granted a sum of approximately \$5,000 toward the reconstruction of Christian churches destroyed by the earthquake "in recognition of the valuable moral and educational influence which their work represents."

✱

WHEN the Church General Hospital, Wuchang, China, was built in 1918, the money gave out before provision could be made for a heating plant. Rather than keep patients waiting until a heating plant could be procured, the hospital doors were thrown open, and its wards and clinics have been full ever since.

A heatless hospital is uncomfortable enough for Chinese patients in bed under blankets and padded quilts, but when you are neither a Chinese nor a patient, but just an ordinary American doctor or nurse, an unheated hospital is no longer a discomfort, it is positively painful.

Dr. Theodore Bliss, writing about his hope that a heating plant may be secured some day, says: "When I was home last year I got a leather 'aviator's' suit from one of the army and navy stores, and I found it just the thing for wear about the hospital last

## BRIEF ITEMS OF INTEREST FROM THE FIELD

winter. The blanket-lined leather sleeveless jacket and riding breeches with a sweater extra during the coldest part of the time did the heat retaining necessary; and a white-duck long coat kept the outside capable of being laundered and sterilized."

✱

THE rector of St. James's Church, Spokane, the Rev. Leonard K. Smith, writes that though the Every Member Canvass had not yet been completed in his parish, the entire quota, both budget and priorities, had been subscribed in full and the parish has achieved complete self-support. He adds these pithy words: "If you know of anybody who feels his church is too hard up to subscribe to missions, tell him that stressing missions has brought St. James's Church in five years from a parochial income of \$500 to \$3,000, and a missions income from \$150 to \$1,000."

✱

IF any of our readers suffer from lowness of spirits, we advise them to write to the Church Periodical Club at 2 West Forty-seventh street, New York, or to the Massachusetts Branch, at 41 Kirkland street, Cambridge, and ask for copies of their bulletins of work done. Such stories of joy given to those who are book-hungry will drive away the worst attack of the blues and may induce some who read to take part in this most delightful part of our Church's work.

✱

SOME months ago Bishop Oldham, of Albany, wrote a series of articles for *The Churchman*, upon the Catechism. They attracted the attention of the Rev. Dr. I. H. Correll, the secretary of the Church Literature Co. of the Church in Japan. He recognized their value in giving definite teaching to Japanese Christians and inquirers. With Bishop Oldham's permission, the articles have been translated into Japanese and printed in a small book, which it is hoped will have wide circulation.

FOR the use of editors of parish papers, leaders of mission study classes, parish bulletin boards and other centers of information, mimeographed material is sent twice a month from the Church Missions House. It consists of brief paragraphs about the work of the Church, covering a wide variety of subjects. It may be obtained on request by asking for "Notes," from the Publicity Department, 281 Fourth avenue, New York.

✱

THAT bright little pamphlet, *Indian Truth*, which is published monthly by the Indian Rights Association of Philadelphia, says that Don Whistler, a member of the Sac and Fox Tribe of Oklahoma, has been appointed as an assistant in the general ethnological department of the University of Pennsylvania Museum.

✱

THE Rev. Dr. F. L. H. Pott, president of St. John's University, Shanghai, and Mrs. Potts recently celebrated the anniversary of their arrivals in China. Dr. Pott has been connected with the Shanghai mission since 1886. Mrs. Pott arrived in China one year later.

✱

THE recent death of Miss Agnes Edmond at Portland, Oregon, brings back memories of the early years of the Alaskan Mission. In 1898 Miss Edmond at her own cost went out to superintend the work of the school at Ketchikan and gave six years of her life to the Indian children of Alaska.

✱

THE Hon. J. J. Dossen, Chief Justice of Liberia, died recently at his home in Cape Palmas. Like many other men prominent in government circles in that country, he was a devoted member of our Church.

✱

BISHOP MOTODA, of the Japanese diocese of Tokyo, recently visited China in behalf of the congregations of Japanese Christians in that country.

## Sanctuary of the Church's Mission

THERE is darkness, still, gross  
darkness, Lord,  
On this fair earth of Thine.  
There are prisoners still in the prisonhouse,  
Where never a light doth shine.  
There are doors still bolted against Thee,  
There are faces set like a wall,  
And over them all the Shadow of Death  
Hangs like a pall.  
*Do you hear the voices calling,  
Out there in the black of the night?  
Do you hear the sobs of the women,  
Who are barred from the blessed light?*  
*And the children—the little children,  
Do you hear their pitiful cry?  
O brothers, we must seek them,  
Or there in the dark they die!*

Spread the Light! Spread the Light!  
Till earth's remotest bounds have heard  
The glory of the Living Word;  
Till those that see not have their sight;  
Till all the fringes of the night  
Are lifted, and the long-closed doors  
Are wide forever to the Light.  
Spread—the—Light!  
*O then shall dawn the golden days  
To which true hearts are pressing;  
When earth's discordant strains shall blend  
The one true God confessing;  
When Christly thought and Christly deed  
Shall bind each heart and nation,  
In one Grand Brotherhood of Men,  
And one high consecration.*  
—JOHN OXENHAM.

*PRAYER for others is the high road to a proper understanding of others. It is the surest preparation for the active service of others. It is the expression of the unity binding all men together.*—BISHOP BRENT.

GRANT, O Lord, that as we are baptized into the death of Thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with Him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for His merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

OUR Father, Who art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation: But deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

THE *Devotional Life*, a pamphlet of suggestions for parish branches of the *Women's Auxiliary*, which was published and widely circulated last year, has many profitable features, worthy of widest distribution in the Church generally. We quote this little summary of the results of the development of the prayer life.

*In the Individual:* A more abundant, joyous and triumphant life; a growing up into the stature of the Christ.

*In the Auxiliary:* New life, fellowship, and joyful progress instead of work dutifully performed.

*In the Church:* An individual and corporate life that is a real interpretation and example of the Christian Way of Life, with power for leadership and enlarged service.

*In Society:* A community, national and international life in which the great principles of the Kingdom are operative.

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# Progress of the Kingdom

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WE begin this month turning our attention to the General Convention of the Church which will meet in New Orleans next

**Looking Toward** October. **Month**  
**New Orleans** by month various phases of the work

of that great gathering will be presented so that readers of the magazine may understand how momentous an event is this triennial assembly to the well-being of their Church.

This is the first time the General Convention has met in the whole of the Southwest. It is to be hoped that the event will prove inspiring and helpful to the loyal bodies of Churchmen and Churchwomen who uphold its banner in this great region.

The Church in Louisiana was organized in 1838 and thus is within sight of a rounded century of its activities. Precisely as in the case of the Philippines, Porto Rico, the Canal Zone and Hawaii, the Church followed the flag. Eighteen months after the transfer of Louisiana to the United States the Protestant citizens of New Orleans met and by vote decided to invite an Episcopal clergyman to that city. The Rev. Philander Chase, one of the Church's great pioneers, was chosen and entered upon his work in 1806, organizing a parish and opening a school. He held services in various public buildings, including the old Spanish Cabildo, a circumstance which may with great propriety be celebrated at this Convention. There was a long pre-Episcopal period and it was not until 1838 that the Diocese of Louisiana was finally organized, as the direct result of the missionary revival that swept over the Church in 1835.

In 1838 Leonidas Polk was consecrated as missionary bishop of a terri-

tory deserving the title "all-out-doors," not less than Bishop Kemper's. His charge included Arkansas, Indian Territory, Alabama, Mississippi, Louisiana and the Republic of Texas, then a foreign country, which entitles Bishop Polk to be called the first foreign bishop of our Church.

Bishop Polk had West Point training and presently, when the Civil War began, he accepted a commission as Major General in the Confederate Army. He expected to resume his Episcopal duties after the war, but, on June 18, 1864, at the Battle of Pine Mountain, a cannon shot struck him in the chest and killed him instantly. Many monuments remain to his genius for organization. The University of the South at Sewanee is one of these. On October 9, 1860, Bishop Polk laid the cornerstone of the university of his dreams on the present site. The Civil War brought to naught most of his visioning and nearly all the results of his splendid work were dissipated. Nevertheless, something of his spirit inspired those who presently, when the horror of that struggle had passed in a measure, reorganized the Church in Louisiana. Today the Diocese comprises the whole of the State with more than 12,000 communicants, members of ninety-three parishes and missions. The Right Rev. Davis Sessums is the fourth bishop.

To have the honor of entertaining the General Convention has long been among its ambitions. It was not until the Portland gathering of three years ago, however, that an organized onslaught captured deputies and bishops, and New Orleans took back home the news that at least for October, 1925, their city on the Mississippi would focalize attention of the Church.

## Our Everyday Heroes in Alaska

NOT since the great gold rush to Alaska stirred the imagination of the world has that bleak region focused so much of human interest and sympathy as during recent weeks when an epidemic of diphtheria at Nome prompted swift and effective relief measures on the part of the outside world. All remember how dog teams directed by indefatigable drivers "mushed" their way through six hundred miles of Arctic cold and blizzard to carry serum. Newspapers everywhere told of this heroic effort and extolled all those who staged so gripping a human drama, man and beast alike.

The isolation imposed upon the people of Alaska by the Arctic winter is realized now as never before. Out of the incident, in all probability, will come a crusade which presently shall conquer every difficulty and open adequate highways to the heart of Alaska that shall insure communication with the outside world through every month of the year.

We reproduce an impressive cartoon clipped from the columns of the *New York Evening Post* in which one of America's distinguished cartoonists visualizes the dash to Nome. All of us are better for this renewed evidence that deep in the heart of us lies an instinct which makes it quite impossible to fail the stricken from whatever part of this old globe their cry for help may come.

We wonder, however, how many of us recall that deep in the heart of that same isolated and menacing Alaska, facing its cold and storm, its perils to

life and to limb, in defiance of winter's very worst, live and work and "mush" the missionaries of the Church. They face disease there not only where the larger communities fringe ocean and sea, but far inland, where the cry for help comes from humble and lowly In-

### There Are Thrillers Outside the "Movies"



*Sykes, in N. Y. Evening Post*

dian and Eskimo fishermen and trappers. Behind their dogs they travel distances with the "Grim Reaper" hovering over them, not hundreds but thousands of miles, in answer to cries for aid. Twelve months a year, year after year, these heroic men and women, counting life itself as nothing, go about their errands of mercy and help, unheralded and unsung.

The real import of the Nome incident will be lost to Churchmen and

Churchwomen, safe and comfortable at home, unless a new realization now comes to them of the sacrificial nobility inherent in the work these missionaries do.

At this moment in that same Alaska, facing its storms as they come, Archdeacon Drane behind his dogs is "mushing" his way not six hundred miles but through sixteen hundred miles of Arctic travel, so that Indian and Eskimo and trapper and fisherman and trader may have the ministration of the Church.

More than thirty men and women in eighteen centers of medical, educational and evangelistic effort radiate their influence far and wide through Alaska. Each station is the center of splendid, indefatigable effort marked by unflinching Christian courage in ministering to cries for bodily and soul illnesses, unheralded to be sure, unknown to screaming type and first-page eminence, but recorded beyond doubt in the "Lamb's Book of Life." What a splendid privilege adequately to support them!

**A**CCORDING to annual custom this is the Lenten Offering Number of THE SPIRIT OF MISSIONS. It carries

**The Children's Lenten Offering** with it a reminder to the Church that in this penitential season it is appropriate

that all of us in various ways consecrate more of time and talent and possessions to the business of conquering the world for Christ. More especially it deals with that great movement among the children of the Church by which special effort centered in our Church schools annually roll up a missionary offering that now bids fair to reach a half million dollars.

From an offering of two hundred dollars given by the children of St. John's Church, Lower Merion, Pennsylvania, in 1877, has grown this vast enterprise. No parish or mission station at home or abroad fails to feel the thrill of it. In practically every diocese the National Church takes the lead

in providing regular inspirational and informational material. Practically all of the dioceses under the direction of local groups directing religious education organize various methods to arouse interest and inspire effort.

Out of this has grown Presentation Sunday, generally following Easter by a few weeks, when delegates from all participating schools gather to lay their offering upon the altar of the Church. This has come to be the great outstanding day of the year for the children.

Annually there is wholesome competition, often with other schools but more particularly within each school when each class as a group and each child sets out to excel the record of the preceding year.

As a rule this offering is earned. THE SPIRIT OF MISSIONS offers opportunity by which each class in every school may thus contribute generously toward the grand total, one-half the ten cents paid for the magazine remaining in the hands of the young salesmen.

The event is increasingly important to THE SPIRIT OF MISSIONS because of effort made far and wide to obtain at that time permanent subscribers. With each entirely new subscription at the one dollar rate, the young solicitor earns twenty-five cents. For each renewal he or she earns fifteen cents, and thus helps make the mite box bulge.

We present a greeting to the children of the Church from Bishop Talbot, the Presiding Bishop. This custom, started by the late patriarch, Bishop Tuttle, was graciously continued last year by Bishop Garrett, and this year Bishop Talbot makes his bow to the army of the children of the Church.

We also give for the first time a complete table of giving by dioceses and districts arranged by provinces. Here is the record of 1924, by which the vast total of practically four hundred and fifty thousand dollars was amassed. Each diocese and district may see at a glance what must be exceeded if 1925 is to continue the splendid record.

# The National Council

Is the Board of Directors of the

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

### Protestant Episcopal Church in the United States of America

Presiding Bishop, The Rt. Rev. Ethelbert Talbot, D.D.

and is also the Executive Board which carries into execution the general lines of work prescribed by

#### THE GENERAL CONVENTION

Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in 1925

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Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.  
Telephone number for all Departments, 3012 Gramercy

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# The National Council

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The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

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## Missions and Church Extension

John W. Wood, D.C.L., Secretary

## Educational Division

William C. Sturgis, Ph.D., Secretary

## Some Suggestions

DURING the past eight years I have been kept increasingly and properly busy in filling engagements to speak on the missionary activities of the Church at Woman's Auxiliary meetings, diocesan conventions, parish gatherings, meetings of men's clubs, etc. I have become a sort of public entertainer—a "Billy Sunday" of missions, and I am seeing only too well that this kind of thing gets nowhere.

The excuse is that, since I have actually seen the Church at work in the Orient, trying, with a great measure of success, to meet the stupendous problems involved in the changes occurring in that half of the world's population, I have acquired a certain ability to present the subject to Church people in a way that does produce in them a transient interest and even excitement. Of course the subject lends itself to such treatment, and anyone who has seen the field and has picked up a few nuggets of fact from the rich stream of experience could do precisely what I am doing.

But has this method any permanent result? And, if not, is it worth continuing? I think not. I have thought and said over and over again that it is merely administering a "missionary cocktail." The people drink it up with avidity; for two or three days, according to the strength of the liquor, they have a missionary "head on them" (you know—or some of you—what I mean); but they recover presently from the artificial stimulus, and their last state may be worse than their first.

I am thinking especially of men's Church

dinner where an air of social hilarity prevails stimulated by familiar songs and choruses, and where the speaker is introduced (often verbally so) as "part of the evening's entertainment." There are polite congratulations at the close, and the guests disperse with the feeling that the Church is really quite an institution after all, and that its job may be worth doing—by *someone else* than the present company. That's the trouble. "Here am I; send *him*" (or more likely *her*), as one of our bishops once sarcastically paraphrased Isaiah. The results are too evanescent and trifling to warrant the time and expense required by the method.

Moreover, this method absorbs time and money which ought to be given to something more productive of lasting impressions. So far as I, among many others, am concerned, I do get occasional chances to join with other officers of the Church Missions House in Institutes carefully prepared for and lasting several days. It is also my good fortune to teach one regular class for one term in a Training School, and to give a week or ten days—or other insignificant period, to instruction at one or more of our Summer Conferences. As an Educational Secretary (God save the mark!) it would be strange if I didn't seize such chances in the odd moments of a "drummer's" existence. But how can one help seeing the lack of perspective in all this!

Of course, you tell me, "You're a free agent. Why not decline certain invitations?" It's not so easy as it looks. It's not merely a matter of dictating a letter. It's a ques-

tion of facing the inevitable complaint as to why 281 persistently neglects local and, perhaps, small parishes. "How can my people know," cries the rector, "unless some one comes to tell them?" And the cry usually issues from the rectory, because, as a rule, the laymen don't know enough to know that they don't know. The rector does. There's a glimmer of hope in that. The fact remains that we simply can't decline invitations except on the familiar ground of a previous engagement. Moreover, in our secret hearts, we don't want to, for in every invitation breathes a whisper—it may require an amplifier to hear it—of opportunity. There is no need for the rector to emphasize that so persuasively. Don't we know it?

Now I am sure something can be done to remedy the existing state of affairs, and it can be begun by parish rectors. I don't believe in the principle that whenever complaints are in order, shoot the clergy. They get enough of this sort of thing. But I really do think that the rector of a parish ought to consider long and carefully before he asks a man from the Church Missions House to suspend the really constructive work in which he may be engaged, and to make a more or less long trip in order to provide an evening's entertainment, however stimulating, for a local group. Every such journey uses up energy, and the conservation of energy is a cardinal principle of modern efficiency. Disregard of it neutralizes effort, and fills graveyards and lunatic asylums.

But I have something constructive to propose besides this advice to go slowly in the matter of invitations. There are occasions when the visit of a representative of the National Council to a parish may be worth all its costs. I have two in mind. Both are connected with a specific object carefully planned.

First, as a preparation for an Every-Member Canvass. Here the object is to get at every parishioner in one day, in order to enlist coöperation. It is a very plain objective. The canvassers have their information, the road is clear before them, the motor is ready except, perhaps, for a spark plug. Under such circumstances, a speaker from outside may be useful. He may be able to provide just the impetus or push which is needed to change a grim duty and drudgery into a quite bearable, if not a pretty fairly joyous, form of service. This, of course, has been done over and over again.

But my second suggestion is less familiar. Men balk at "missions" and shy at "study". So the Mission Study Class is practically inconceivable to the average layman. As a matter of fact, of course, mission study does more than any other factor in human

relationships to promote intelligent and active citizenship in a Republic. But let that pass. What I have in mind is the possibility of eliminating, at parish meetings, men's dinners, and the like, the artificial stimulus supposedly provided by an outside speaker.

It would work like this. The rector, if it be a parish meeting; the president, if it be a men's club dinner, selects three or more persons from the parish, and, not asks, but *tells* them that at the meeting a month or two hence they will present a talk or a paper on some selected phase or field of the Church's work *outside the parish*—it may be the problem of the Immigrant or the Negro; it may be on that portentous modern Power—Japan; or the vast awakening giant among nations—China; or it may be on the Monroe Doctrine and its effects in Latin America—anything, so long as it makes people acquire and dispense information, and takes them, even momentarily, out of the narrow and complacent environment in which they are accustomed to live and think.

Then I would propose that this be tried on a larger scale—say, once a week for six weeks. During Lent, for example. Any season will do, as long as it is *some* season. The Church knows little of "seasonal activities" and ought to know less. Six such meetings, a week apart, would bring forth, say, twelve talks or papers, on different aspects of the Church really at work and accomplishing something.

Now, I can just hear the clergy whispering to one another. "You know mine is a very peculiar parish. I simply haven't that kind of people. It couldn't be worked." Well, you might give it a try, dear pastors! My own conviction is that it could be made to work anywhere if due warning were given and preparation made and the most likely people selected irrespective of their duties and, above all, the difficulty of the job plainly set forth as a reason for doing it. This last point is valuable, for a job which a man thinks he can do easily seldom proves to have been worth doing at all. It was when our Lord gave men obviously impossible things to do that they tackled them, and, to their vast surprise, did them, at least after a fashion. And it is only after a fashion that this suggestion of mine will, at first, work. But its effectiveness will increase with use, and I am quite firm in the conviction that, if adopted and carried out perseveringly, it will have many invaluable results.

First, it will soak—or at least wet—the rather arid and caked mental soil of the few who work up the chosen topics. That's something.

Secondly, it will give a modicum of information of a definite kind to a considerable body of the Church people.

Thirdly, if continued, it will eventually

cover the whole field of the Church's Mission.

Fourthly, it will relieve the rector of the labor or necessity of preparing a missionary sermon once in a while.

Fifthly, it will abolish the present supposed necessity for that "missionary cocktail" with its subsequent depression.

Sixthly—but what's the use! I could go on to hundredthly! In the very process of thinking out these lines I have become more enthusiastic with every line. I just add, in conclusion, that 281 is prepared to send to

every person drafted for the job of preparing a talk or a paper in conformity with this plan, enough (not too much) simple and readable material to serve his purpose; together with illustrative material in the way of pictures and maps; or, if he wishes, a set of lantern slides with the notes written out. I can't say that no expense will be attached, but I can guarantee that it will be less than would have to be spent on a speaker from the Church Missions House, and that the results will be of far greater value. Think it over!

## Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

### Our Church and the Scandinavians

ABOUT 27,000 boys and girls of Swedish, Norwegian and Danish parentage are at present in our Sunday Schools and other parochial activities in our regular parishes. Beginning thirty years ago under the leadership of the Very Rev. J. Gottfried Hammarschöld, appointed by the Board of Missions, we have been doing a quiet work among the Scandinavians of America, the effect of which has been felt throughout our Church. When the National Council came into being this was made part of the Foreign-born American Division with Doctor Hammarschöld as Dean of the Scandinavian Association and the Very Rev. Philip Broburg as Associate Dean for the Midwest. These two devoted priests have not only acted as advisers to the Bishops on Swedish-speaking missions and parishes, but they also have constantly been placing Scandinavians throughout the East and Midwest in touch with our regular English-speaking parishes.

The Scandinavian work has taken on a new lease of life. The Swedish parishes in Galesburg and Chicago have been resumed under well-equipped clergy and new work has been started in a number of places. As heretofore these parishes are but the essential stepping stones through which non-English speaking Scandinavians pass to the regular parishes. Doctor Hammarschöld writes in his annual report to the Department:

"Considerable work has been done in Dutchess and Putnam Counties, New York, among the farming population not formerly visited by any clergyman, and Sunday Schools organized for the instruction of their neglected children. Plans have been made to extend this kind of work to the west side of the Hudson River.

"At Duluth, Minnesota, the Swedish Church organized in 1902 has united with an English-speaking congregation and formed the

parish of St. Peter in that city. This is an illustration of what sooner or later will take place in other communities where Swedish work has been inaugurated. The Church has an Americanizing and unifying influence on all foreign-born who are brought in contact with her corporate life. The Rev. Oscar Lindstrom, the present rector, was born in Sweden, and his ability to speak both English and Swedish perfectly enables him to effectively minister to a parish whose membership consists of people chiefly from Great Britain and Sweden.

"Priests who can speak more than one language are greatly needed in industrial centers, mining towns and farming districts. This ought to be emphasized more than has been done in the past. . . . Though their children a great many parents have formed the habit of attending services in the parish church in which their young ones have found a spiritual home. The great majority of those confirmed by our bishops have affiliated with English-speaking churches.

"Among the Scandinavians all over the country there is a constantly growing demand for an increased number of English services in churches that have hitherto remained strictly Swedish, Norwegian and Danish-speaking institutions.

"The permanent value of our Swedish work is that it has used every opportunity to encourage this tendency and to focus attention on the sacramental and devotional life of our Church and its unifying influence on both foreign and native-born."

### Intercession Leaflet

The first edition of the intercession leaflet ran out almost at once. A new edition, much more attractively printed, has just been published and is available free in any quantity.

## Religious Education

Executive Secretary

### Mission Study in the Church School

By Frances B. Withers

**T**HROUGH the Service Program our Church Schools are provided with a program which makes it possible for every boy and girl to share in whole-hearted, purposeful activity as the group of which they are members, through prayer study, work, gifts and fellowship, strives to cooperate with the Father in the bringing in of His Kingdom.

Nor is theirs a narrow vision. In the course of the year they make their fellowship contact with God's people all over the world. They take their part in the affairs of the home and the parish. They study conditions in their own communities to learn how they may best help their neighbors who are near at hand. They respond to the calls for help in their diocese and in their nation and learn to know those in other parts of the country. And when the call to Service comes in Lent they set aside a special period during those weeks for an intensive study of the work of the Church in some one of its missionary districts.

There have been those who questioned the need of "Mission Study"—as it is called—in addition to the teaching provided in the courses of the Christian Nurture Series. The leaders today realize that the Church School in its limited time on Sunday is unable to provide these young students of Christian living with all the material they need for a well-rounded knowledge of world conditions and for a fixing of definite habits of Christian response. Is it not almost imperative, then, that we provide them with some period during the year which they can, under supervision, work together toward the solution of some problem which they have themselves undertaken? That opportunity we can provide for them with the "Mission Study" class.

The field chosen for study this year is China, whose interest attracts us. Do we realize that the Chinese people are waiting for us to reach them with God's message now that time is ripe? How are we to bring before our boys and girls our responsibility toward China and its challenge to us?

The books that are recommended this year for China are four in number:

For primary groups: *China: Picture Stories*. Six pictures and stories portraying child life in China. These are designed not only to show the life of Chinese children, but also to create a friendly attitude toward God's other children who do not know that He is their Heavenly Father.

For grammar groups: "Mook." *Mook* is a mission study book for boys and girls eight to eleven years old. Its aim is to develop in our boys and girls love and respect for their Chinese brothers and sisters, and the desire to share with them the fullness of their Christian life. Every boy and girl will love true stories of Chinese children and will be eager to learn more about them and "do something" for them. The stories give a splendid opportunity to develop a desire for real friendship between the races.

For junior groups: "Forward March." *Forward March! in China* tells the story of two Chinese children in their advance from heathenism with all its surroundings of fear, superstition and suffering, into the light of Christianity, and through their knowledge and love of their Master, Jesus Christ, back into their home to pass on this light to their neighbors.

For senior groups: "The Spirit of China." Teaching programs for *China's Real Revolution*. Our young people are asked to see what the young people of China are thinking and some of the problems which they are facing. These discussion programs are simple hints as to how we can best become acquainted with our neighbors across the Pacific, and to attempt to understand what we mutually can contribute to the solution of one another's problems.

The books may be obtained at the Book Store, 281 Fourth Avenue, N. Y.

### The Lenten Posters

**T**HE Church schools of the land have taken a larger part each year in the gifts to missions. Almost every school has made some sacrifice in order to share some of the good things they know with those who do not have them. The Lenten posters have helped greatly in this way, for by picture and story they have made this need real to the children, so that Lent has become the special time for a generous outpouring of their sympathy and love to those of other lands.

Many schools are now holding a service of dedication on the Sunday before Ash Wednesday, when the session is given over to a service in the church. Usually a special speaker gives a missionary talk, perhaps basing it upon the first poster. For information write to Department of Religious Education, 281 Fourth avenue, New York.

## THE NATIONAL COUNCIL

### Field Department

The Rev. R. Bland Mitchell, Executive Secretary

## All the Year Round

(An Editorial from *The Piedmont Churchman*, the Diocese organ of Upper South Carolina, for November, 1924.)

UNFORTUNATELY, we hear on many sides "Why must we have another Nation-Wide Campaign? If it was expressly stated to be a three years' program, why does it come up every fall?" The question is a natural one (from those who are imperfectly instructed in the affairs of the Church), and demands an answer. But the difficulty—from the layman's point of view—is, that he receives just a jumble of words and figures, and generally goes away in a quandary as to what it is all about.

The Church's program is not limited by time, but is a grand schedule of events here on earth for the more perfect accomplishment of the Kingdom of God. It is bound by no limitations of men or means, and—in a certain sense—cannot be completely achieved by any one generation of men. It means the broadening of vision in Church work, the strengthening of ties at all points of that work; and it involves the utilization of all the power and resources of the Church's membership at all times. When such a grand sweep of ideas is grasped by the thinking lay and clerical membership throughout our whole Church, then (and only then) will such a question as to *why* we have an annual effort, be unnecessary.

The layman says, "Where may I find a complete statement of what our Church purposes to do?" And again we wonder how laymen would need to broach such a question, if the clergy in the parishes had been faithful to their task of disseminating the desired information. Why is it necessary for the dioceses to send continually each year to the National Council for Speakers to come and tell our membership what *we* should have told them—having all the information in informational literature sent out by that same Council? Of course, it is interesting to see the viewpoint of those who have labored hard and long to develop the N. W. C.—but it also seems possible that the parochial clergy will lean too heavily on these National Council representatives, and will wait to begin the N. W. C. work until these over-worked men descend upon us.

Why make such a spontaneous effort once a year, and allow a lull between seasons? What a waste of time and energy! What do we think of the athlete who "goes out" for football, and when the gridiron season is over is content to loll around until the thud of the pigskin again awakens him from his lethargy? Or what do we think of the cotton farmer who plants his crop (through

the hands of others) and goes around with an exalted story of what he has done and waits in idleness around our Court Houses for the crop to ripen? Should he not have been at his agricultural labors in the cotton "off season?" And so is it in respect to the Lord's work. We should not make scattered herculean efforts to do a work of which we are continually aware, but should diversify our methods all through the year in accomplishing the one great work of "Our Father's Business." If we scattered our work throughout the year, it would be more thoroughly and completely done, and the laymen would not be so resentful of the annual "drive" as some are now.

These are not the ideas of a visionary, but are an expression of a solution to some of the problems hinging on the Lord's business.

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### It Is Not Enough

The rector wants to call a large meeting. He puts it on the announcement board, he inserts it in the parish paper, he speaks of it from the pulpit at services and he mentions it to the various organizations.

Do they come?

Some of them do.

A goodly proportion of those who were at the services, of those who see the paper, of those who go to meetings of parish organizations, heed the call.

But the others usually do not. The indifferent, the loosely attached, the very busy, either do not hear of it or are not impressed.

There is a very significant conclusion to be drawn from this situation. Here it is.

If the meeting is to stir the whole parish, the whole parish ought to attend. If the whole parish does not attend the meeting is a failure, because those who did attend are the ones who need the least stirring.

In other words, if all the rector's efforts produced only the attendance of the reliable, it was a costly expenditure of his energy and of the time and interest of the reliable.

It is not enough.

The solution is to make that expended effort pay by *adding to it* that margin of extra effort which will get out everybody, by making 'phone calls, sending visitors, post cards and letters, not once but several times

## THE SPIRIT OF MISSIONS

until the majority of the usually indifferent are pledged to come. Anything short of this should be zero or else it is an extravagance of a busy priest's time and a waste of

effort upon the part of those already interested.

That margin of effort makes all the difference in the world.

### Speakers' Bureau

Miss Jean W. Underhill, in Charge

**F**OLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth avenue, New York City. For names see page 180.

Requests for the services of speakers, except Department Secretaries, should be addressed to Speakers' Bureau, 281 Fourth avenue, New York City.

#### ALASKA

Miss Susan E. Smith (Province 4).

Miss Alice Wright (Province 3).

#### CHINA

The Rev. F. G. Deis and Mrs. Deis (Province 5).

Prof. C. F. Remer, Ph. D. (Province 1).

Rev. and Mrs. Paul Maslin (Province 8).

Dr. C. S. F. Lincoln (Province 1 and 2).

Miss Lucy Kent (Province 2).

Deaconess E. E. Fueller (Province 2).

#### CUBA

The Rev. W. W. Steel (Province 3).

#### JAPAN

Bishop H. St. G. Tucker (Province 3).

Rev. J. H. Lloyd (Province 3).

Miss Gladys V. Gray (Province 2).

#### LIBERIA

Mrs. E. M. Moort (Province 3).

#### MEXICO

Mrs. Ralph Putnam (Province 7).

Miss Martha Bullitt (Province 2).

Mrs. Charles H. Boynton (Province 2).

#### NEGRO

Archdeacon Russell (Province 3).

Rev. S. W. Grice (Province 3).

#### PORTO RICO

Rev. J. W. Denness Cooper (Province 2).

## Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

### Child Labor To-Day

**W**HERE do the States stand on child labor?

Our measuring stick is a set of minimum standards. First, an age minimum of fourteen years in mills, factories, workshops and canneries, at least.

Second, an age minimum of sixteen years in mines and quarries.

Third, a day of eight hours and a week of forty-eight hours.

Fourth, no night work between 7 p. m. and 6 a. m.

Eighteen states measure up. Is your State among them? They are Alabama, Connecticut, Illinois, Indiana, Kansas, Kentucky, Massachusetts, Minnesota, Montana, New Jersey, New York, North Dakota, Ohio, Oklahoma, Oregon, Tennessee, West Virginia and Wisconsin.

The above facts are stated by Miss Mary Van Kleeck of the Russell Sage Foundation in *The Churchman* for January 24.

Miss Van Kleeck has a paragraph which should be taken to heart by every opponent of child labor, as a program of action and a concise summary of heavy responsibility. She says, speaking of the proposed amendment to the Constitution: "If we decide that we favor the amendment our aid is urgently needed to secure its ratification. If we decide against it, we are committed to activity to secure the same result for children in another way."

Why are only eighteen States measuring up to the minimum standard? What weakening of the standard is there in other States which have laws on the subjects? What shall we do about it? How can we focus public opinion on conditions in our own State?

If you want facts, get them from the Children's Bureau at Washington, D. C., or from the National Child Labor Committee, 215 Fourth Avenue, New York City.

## THE NATIONAL COUNCIL

HERE are some pertinent questions taken from the annual report of the Council of Social Service of the diocese of Nebraska.

"Social service working through the church must have a program that appeals to the boy and girl in high school and college during their recreational periods. The boys of today are the men of tomorrow. Do you think they will come to the church in their old age when the church makes no effort to enter into their activities and help them solve their problems with a broad and tolerant spirit during the critical times of life when the spirit is bold and their veins run rich with the lilting joy of living? Take a glance at some of the character-building activities of today, and then see how your parish coöperates with them to help your neighborhood young people. Has your parish a Boy Scout troop? Do the Camp Fire Girls meet in your parish house? Do you coöperate with the Y. M. C. A. or Y. W. C. A. in any of their health-giving and character-forming activities? Do you have a Baby Station, or help with your plan the Visiting Nurses' organization? Do you place any family relief cases with the Associated Charities, and assist any stricken families in rehabilitation? What is the unemployment situation in the neighborhood of your church? What Family Relief, Child

Welfare work, or character-building activity is your church doing to make the people appreciate that a temple dedicated to God is in their midst? Look into the matter and answer honestly."

THE Department once more urges wider distribution of its literature, notably the attractive sheaf of papers called *The Toronto Proceedings*, and Miss Boyer's very thorough presentation of the peace problem, called *The Search for Peace*. Each of these may be obtained from the Book Store, 281 Fourth Avenue, New York, for twenty-five cents. *The Toronto Proceedings* are authentic utterances of social significance; *The Search for Peace* is an admirable introduction, for class study, for group discussion, or for reading, to the question of war and its prevention. Marshal Haig said to the Churches: "It is your business to make my business impossible." Here is a means of equipping ourselves to meet the great soldier's challenge.

THE Charity Organization Society conducted in New York City six meetings, beginning on January 20, at which a group of social workers discussed with a limited group of clergy some common social problems.

### Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

### An Appeal to the Church at Large

Rebuild St. Margaret's and Other Schools in Japan by Offerings of Gold, Silver and Jewels

PENNSYLVANIA has tried the experiment of collecting gold, silver and jewelry for the purpose of rebuilding our girls' schools in Japan, with such success that an appeal is now sent out to the Church at large to coöperate through the Woman's Auxiliary in every diocese in a similar undertaking. Letters and full explanations of this plan have been sent to every diocese, and a number of them have already adopted the plan.

As there may be some who for various reasons cannot send through the Woman's Auxiliary, the Pennsylvania Committee stands ready to receive any such gifts and will see that the proceeds of such is credited wherever desired.

The Pennsylvania collection included many heirlooms and treasured bits of jewelry and unset jewels, as well as table silver and all kinds of coins.

Anyone interested, who desires further information, may address Mrs. Charles Rod-

man Pancoast, 408 West Price street, Germantown, Philadelphia.

### Officers' Conference

THE March Conference will be held at the Church Missions House, Thursday, March 19, 1925, at 10:30 a. m. It will be preceded by a celebration of the Holy Communion at 10 o'clock in the Missions House Chapel.

The subject will be *Educational Plans*. The subjects, materials and methods for study during the year 1925-26 will be outlined. The Church through the educational work is meeting the greatest need of the world today. Through study and discussions under the Church right ideas are disseminated and a right spirit developed. Only thus can our international and inter-racial contacts be Christianized. No work is more important. All educational officers should come to this conference as a preparation for their work next year.

# A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address the Book Store, Church Missions House, 281 Fourth Avenue, New York, stating quantity wanted.

Remittances should be made payable to LEWIS B. FRANKLIN, Treasurer.

## DEPARTMENT OF MISSIONS

### Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercession for Missions.
- 54 Mid-Day Prayer Card.
- 1101 Parish Prayers for Missions.

### Alaska

- 800 The Borderland of the Pole. 5c.

### Brazil

- 525 Under the Southern Cross. 5c.

### China

- Pen Sketches of Medical Missions in China. 15c.
- 210 Help Us Open the Gates of Nanchang.
- 249 Kuling School.
- 281 St. James's Hospital, Anking, China.
- 1277 The Lengthened Shadow of a Man.

### Cuba, Porto Rico and Virgin Islands

- 500 The Pearl of the Antilles. 5c.
- 501 In the Track of the Trade Winds. 5c.
- 505 Haiti for the Haitians.

### Handbooks on the Church's Missions—

- I China. 40c.
- II Japan. 40c.
- III Philippines. 40c.
- IV Liberia. 40c.

### Japan

- 307 Missionary Problems and Policies in Japan. 20c.
- 308 Churchwork for Lepers in Japan.

### Liberia

- 100 Our Foothold in Africa.
- 105 The Church's Investment in Africa.

### Mexico

- 551 Progress in Mexico (Hooker School).
- 552 Hermelinda, Her Sister, and the Hooker School.

### Panama Canal Zone

- 577 Under Four Flags. 5c.

### Philippines

- 400 The Cross, The Flag and The Church. 5c.
- 405 From Head-Axe to Scapel.

### Indians

- 608 Our Indian Schools in South Dakota. 5c.
- 1283 Making the Blind to See.

### Southern Mountaineers

- 1550 Appalachia. 5c.

### Educational Division

- Church Dictionary. 25c.
- 3000 A Service for Missionary Day.
- 3007 World Problems and Christianity.
- 3009 The Church of Today and the Church of Tomorrow.
- 3056 Program Meetings—What They Are and How to Organize Them.
- 3094 Ten Missionary Stories. 10c.

- 1285 Missionary Education—Has It a Place in the Life of Today?

### Foreign-Born Peoples in U. S.

- 1506 Foreign-Born Americans Picture Book. Reduced from 75c. Free in limited quantities.
- 1515 Americans All.
- 1520 How to Reach the Foreign-Born, a practical parish program (Bulletin No. 45).
- 1525 The Finns. By Arthur Cotter. 10c.
- 1526 Friendliness.
- 1528 The Immigrant Child and Church School (Bulletin No. 27).
- 1532 Friends Wanted. Masque of Christian Americanization. F. D. Graves. 25c.
- 1533 Neighbors in New York.
- 1534 The Episcopal Church and its Connection with the Evangelical Lutheran Church of Finland. In Finnish and English. Free.
- 1535 Ice Cakes.
- 1536 The Nordic Nuisance.
- 1537 Supply List of Literature (Gives other publications).
- 1539 For Ourselves and our Neighbors: Intercessions.
- F. B. 50, 51, 52, 53, 54, 55, 58, 59, Bilingual Prayer Leaflets in English, Greek, Hungarian, Polish, Swedish, Finnish, Italian, Armenian and Roumanian. For hospital chaplains and parish clergy dealing with foreign-born. 15c. each.
- F. B. 61 Canons of Hungarian Reformed Church in America. 25c.
- F. B. Handbook, Foreigners or Friends. Reduced price, 50c.

### Miscellaneous

- 901 A Soldier's Vision of Missions.
- 916 Designated and Special Gifts.
- 920 The Church and the World.
- 970 Do You Know
- 979 Abroad.
- 1252 50,000 Miles in Fifty Minutes. 5c.

## DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

- 5506 Suggestions for Parish and Diocesan Social Service Organizations.
- 5510 The Social Task of the Church as Set Forth by the Lambeth Conference of 1920.
- 5512 Suggested Social Service Program for Diocese and Parish with Three Papers of Constructive Value. (Bulletin 25.)
- 5514 The City Mission Idea (small leaflet).
- 5516 What is the Plus That the Church Has to Add to Secular Social Service? By Mrs. John M. Glenn.
- 5517 The Department of Christian Social Service. What It Has Done. What It Plans to Do.
- 5518 The Door Marked "Exit."
- 5520 The American Jail. 5c.
- 5521 A Practical Program for Church Groups in Jail Work. 15c.
- 5522 Plain Points for Parish Practice in Social Service.
- The Social Opportunity of the Churchman. (Revised Edition.) 25c; 5 for \$1.00.

## A LIST OF LEAFLETS

- Suggestions for Leaders for above book. 15c.  
 Proceedings of First National Conference (Milwaukee), 1921. 25c.  
 Proceedings of Second National Conference (Wickford, R. I.), 1922. 25c.  
 Proceedings of Third National Conference (Washington, D. C.), 1923. 25c.  
 Proceedings of Fourth National Conference (Toronto, Canada), 1924. 25c.  
 Proceedings of the Second Conference of Rural Clergy, 1924. Free.  
 The Motion Picture Problem. 15c.  
 The City Mission Idea. An Interpretation by Dr. Jefferys. Free.  
 Social Service Through the Parish. 50c. By Dr. Brackett.  
 Social Service at the General Convention (1922).  
 The Search for Peace. 25c. By Laura F. Boyer.

### FIELD DEPARTMENT

- 2028 Bible Readings and Prayers.  
 2042 Uniting the United States.  
 2043 All America.  
 2044 Everywhere.  
 2051 Financial Pledge Card.  
 2089 Every Member Canvas: Why Annually?  
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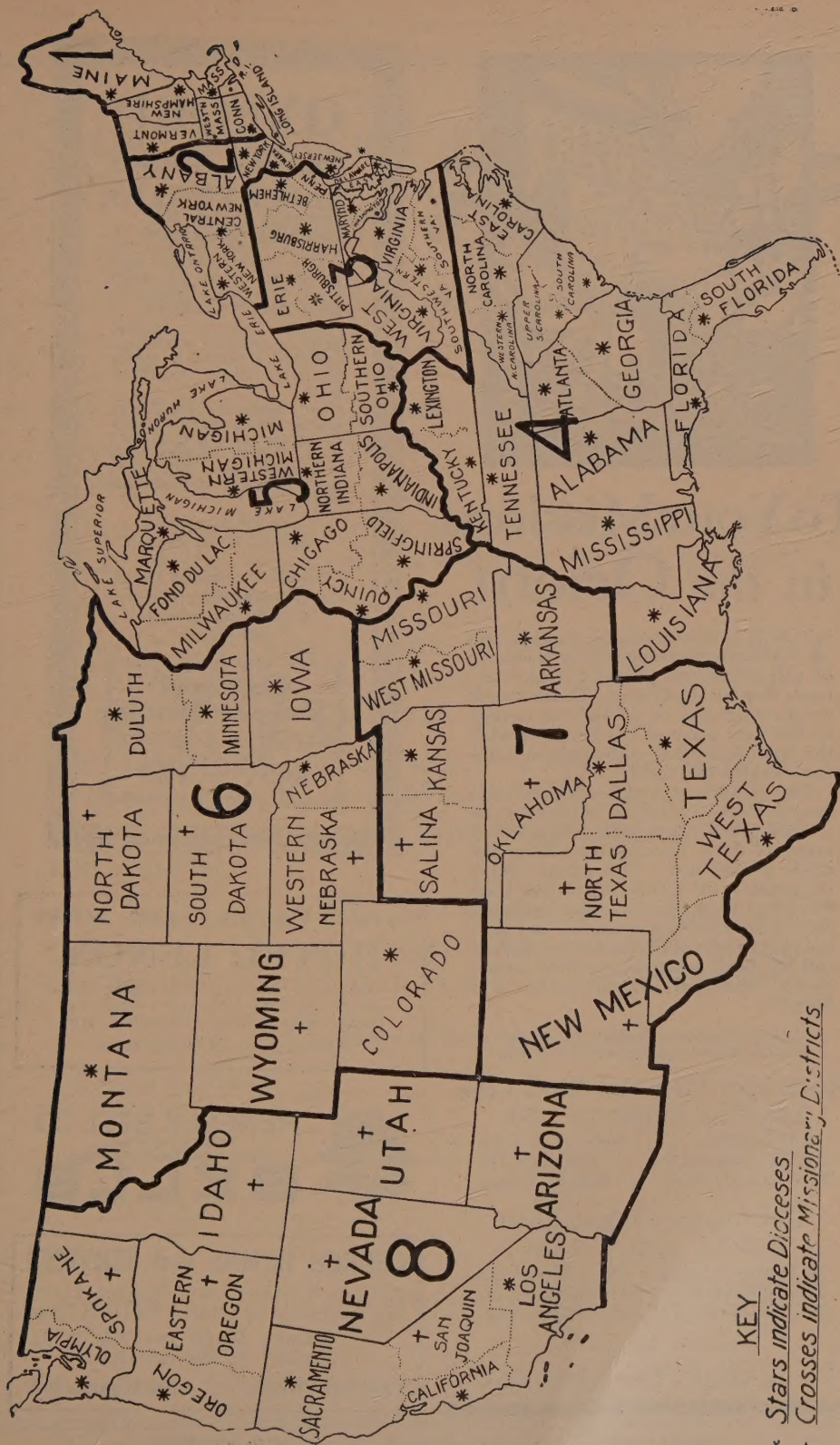
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| American Missionaries in United States<br>and Abroad .....           | 806         | 360       | 1,166       |
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